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## MEMOIR OF THE LATE MRS. SAUNDERS OF HAWORTH.

BY THE REV. MOSES SAUNDERS.

THE life of a private Christian situated in an obscure village usually affords but few incidents from which to draw up a narrative of general interest. But the memoirs of departed saints are ever dear to surviving relatives and friends, while such memorials are read with lively interest by many of the Christian family.

Martha Saunders was born on the 23rd of January, 1792, at Bridge House, Haworth, Yorkshire, and died on the 8th of March, 1846, in the fifty-fifth year of her age, in the same house. She was the fifth child of her parents, who had three sons and five daughters;—one of the former and two of the latter have departed this life; the rest still survive.

Respecting her childhood and youth, much need not be said; it was spent, like that of most persons, in general thoughtlessness about the soul and eternal things, although she was not without convictions, and strivings, and reasonings, concerning religion, attended with some faint and vacillating purposes

of reformation, and some vague intentions to seek the Lord at some future time. These thoughts, and feelings, and resolutions were of frequent recurrence, but as frequently passed away without any permanent and saving results. That she had these thoughts and feelings ought to be no matter of surprise, when it is recollected that she was born of pious parents. Her father and mother, Mr. and Mrs. Greenwood of Bridge House, were themselves distinguished for religious deportment and high moral character. She had from her earliest years been taught a reverence for religion, and brought up to a regular attendance at the house of God. But although the subject of religious impressions in her youth, it was not until she was nearly thirty years of age that a decided change took place in her soul. It appears from extensive memoranda in her own hand-writing, that the various preachers who supplied the newly-formed second church at Haworth in the year 1821 were heard by her with increas-

ing interest; that her heart became humbled and softened, and received a new bias. In a letter to the church before her admission, she particularly referred to a sermon, preached in the November of that year by a student from Horton College, as having been greatly blessed to her. And the same fact is referred to in her diary. At length, after many waverings, she came to the determination, like Joshua, to "serve the Lord." Happy for her that she did. It is a critical time in the experience of a person when he seems to be balancing between God and the world, and hesitating whether or not to give himself to the Lord and to his people. Many, alas! determine on the wrong side, but she was enabled to take up her cross and "follow Jesus in the way."

Having, through sovereign grace, been brought to this resolve, she no longer "conferred with flesh and blood," but hastened to obey the command, and follow the example, of her Lord, who, when about to be immersed in the river Jordan, said, "Thus it becometh us to fulfil all righteousness." She was publicly baptized, August the 18th, 1822, by the late Mr. Trickett of Bramley, in company with a beloved sister, who is still a member of the same church. In her diary she says, "that was a happy day to her soul," and felt she could give up herself unreservedly unto the Lord. From that time to the day of her death, she never ceased to feel the liveliest concern for that little flock with which she then identified herself. And the Lord only knows how large a share she has had in producing any amount of good accomplished by the church of which she was a devoted member.

In the month of May, 1827, she entered into the marriage state with the pastor who is now a sorrowing widower. For nearly nineteen years she discharged the duties of a wife with exemplary dili-

gence, kindness, and constancy. Her tender and affectionate attention, her prudent counsels, and unwearied industry, will be had in lasting remembrance. Her exertions in the church, and congregation, and sabbath school, were unremitted. To the indigent and sick she was uniformly benevolent. "Her works praise her in the gates." Many a widow's and many an orphan's heart has she made to sing for joy. Her behaviour to the poor of Christ's flock was kind and condescending. She contrived and laboured for their good. As decision and firmness were prominent traits in her character, so whatever she put her hands to she did it with all her heart. Hence, for twenty years the sabbath school owed very much of its prosperity to her untiring endeavours. And, except in the case of her bereaved partner, nowhere will the loss be so severely felt as among the dear children. Indeed, the last public act of her life was to assist in the formation of a day-school for infant children in connexion with her place of worship.

But while actively engaged for the temporal and spiritual welfare of others, she was not unmindful of her own personal religion. An attention to the former was not permitted to supersede the latter. Public services were not made an excuse for neglecting private duties. Twice a day, at least, did she retire for reading the scriptures and prayer, with a method and a regularity worthy of imitation. If, through visitings, travelling, or other interrupting things, her private devotions were disturbed, she always felt unhappy, and complained of spiritual leanness.

Her systematic attention to private devotion, however, did not supplant the public worship of God. As she gave her attentions and exertions to sabbath scholars three times a day, so also as frequently did her "feet stand within the gates of Zion;" and at the week-



day services her presence was seldom wanting. The service of God was her element; the house of God her home.

Nor did she suffer one duty to jostle out another. Let it not be supposed that family duties were forgotten, and domestic comfort marred, by her activities from home. Here was one of her peculiar excellencies. In her house she shone as a star of the first magnitude. A love of order and cleanliness was almost a ruling passion in her mind, and her domestic arrangements were the admiration of all who intimately knew her. They were as perfect as her means would allow. As the female head of a family she might be equalled, but not surpassed.

Her temperament was rather sanguine. On some points she was exceedingly sensitive, very soon excited, and easily wounded. But she was placable and forgiving, not allowing resentment to harbour in her breast. She met, indeed, with great and grievous ingratitude from some to whom she had shown much kindness; yet, though pained by their conduct, she cherished no ill-will to the offenders.

Her disposition was affectionate and kind. She felt for others' woe, and sympathized with all who were in any distress. Nor was she less remarkable for unbending uprightness in all her dealings. Her word was her bond. No consideration of fear or favour could induce her to act a mean or dishonourable part. She was punctilious to the point of conscience, and in this respect avoided all "appearance of evil."

Among the numerous qualities that adorned her character may be mentioned her unflinching constancy towards those whom she loved. As she seldom made an enemy, so she never forsook a friend. Too many are friends only in the sunshine of prosperity, and turn their backs on you in the dark and cloudy day. But she adhered to them

more closely when they were assailed by the storms of adversity. She seems to have acted on the principle of the poet in the lines following:—

"First on thy friend deliberate with thyself;  
Pause, ponder, sift, not eager in thy choice,  
Nor jealous of the chosen; fixing, fix;  
Judge before friendship, then confide till death."

From what has been said, it will be perceived that the subject of this memoir was a person of domestic habits. But it must not be inferred that she neglected the cultivation of her mind. While assiduous in household affairs, she was not indifferent to mental improvement; though not a "book-worm," or great reader, yet she perused a considerable number of volumes; but nearly all of them were of a religious nature. Her reading was select and serious. For what is called "light reading" she had no relish. The qualities of her head and heart made her prefer in this, as well as in other things, the solid and useful, rather than the showy and entertaining. Books of plain practical divinity interested her most, such as Baxter's *Saints' Rest*; Pike's *Early Piety*; the *Practical Works of Fuller, Jay, Hervey, &c.* Latterly she much read Thomas a Kempis' *Christian Pattern*. At all times, however, Christian biography was a favourite subject with her. Mr. Fuller has remarked, that "perhaps no human writings have had a better effect than the lives of eminently holy men." And there is no doubt but the lives of Pearce, Judson, Graham, and others, had a happy influence on the subject of these lines. But it must not be omitted that the bible was her chief companion;—the book of books;—her light in darkness, her guide in perplexity, her solace in trouble, her life in death.

One remarkable peculiarity in her was an unconquerable dislike to controversy, whether in books, sermons, or conversation. It savoured of a morbid



feeling. For although controversy is apt to degenerate into mere cavilling and create ill-humour, yet we are "to buy the truth, and sell it not;" to contend earnestly for the faith once delivered to the saints; to hold fast the form of sound words; to keep the faith, &c.; which will at times necessitate a degree of controversy.

With respect to her experience during her long illness, which extended through several years, it is impossible to enter into detail. As might be expected, her frames, and feelings, and consequently the complexion of her discourse, greatly varied. From the nature of her complaint, as well as from her natural constitution, she was inclined to fear rather than to hope; more prone to despondency than vain confidence. Sometimes she complained of darkness and unbelief, and at other times expressed her cheerful reliance on the atonement of Jesus, and a pleasing persuasion of her interest in him—in his free and full salvation.

Consistency distinguished her profession. She was not conformed to the sinful customs and maxims of "this present evil world." There was no assimilating with the fashionable gaieties and follies of the age. She knew their demoralizing tendency, and therefore avoided them, sensible that the "friendship of the world is enmity with God."

When, in the providence of God, she was unable to go to the house of God, she was anxious in her inquiries about the place where, and the people with whom, she had long worshipped. She manifested much concern for the welfare of her fellow-members, asking after them by name. But O! the dear children of the sabbath school, over whom she had so long watched with an almost parental care and affection! Many prayers did she offer for the salvation of their souls. Frequently she sat up in bed on a Lord's day morning, watching them go

on the road to school, the big tears rolling down her pallid cheeks because she was unable to engage in her loved employ.

During the last few weeks of her life, her mind was in a delightful placid state. She obviously felt that her end was evidently drawing near. Her conversation savoured more and more of heaven. She was ripening for glory. A few days before her dismissal from the body, a continual drowsiness was upon her. But, during the intervals of slumber, she talked about dying with the greatest composure. This was the more remarkable as, during a great part of her life, she had much fear of death. But when the time of her departure came, she could say, "I am ready to be offered." Thus again was the promise verified, "As thy days, thy strength shall be." It is true she felt some attachment to life, and a clinging to beloved friends, though entirely resigned to the divine will. A day or two before she died, while clasping her weeping husband, she said to him, with deep emotion, "My dear love, we have had many happy days together, but we must soon part. Only keep near to Jesus, and he will support you. The Lord make you a great blessing! You will not be long after me. We shall meet again."

In this serene and holy frame of mind she continued till the last day of her earthly course, which was the sabbath. On the morning of that day, as the family rose from kneeling around her bed, she was heard repeating some words,—they were the inspired exclamation of the devout psalmist,—“My heart and my flesh faileth, but God is the strength of my heart, and my portion for ever.” Thus strong was her assurance of her interest in God, and in that rest which remains for his people. In the afternoon, as her husband was going to the chapel, she said, “You all think I am going to leave you, I suppose, and so I

am; but Jesus is the same—he never changes; I die, but God will be with you.” About the same time an esteemed young friend, who had come to see her, was about to depart, and while having hold of his hand, she said, “We have had much free talk together, but what I said I meant for your good.” He said, “I know it;” and then asked if she had any fears of death, to which she replied, “No, none whatever. Sometime ago I had fears, but they have all left me.” He then made some observations about her diligence, usefulness, &c.; but she suddenly stopped him, throwing her hand back with an air of displeasure, she emphatically exclaimed, “None of that; none of that. My only hope is in

Jesus Christ. Upon him I cast myself as a poor guilty sinner, and look for mercy through his atoning blood,” or words to that effect. These were nearly the last expressions she uttered; for, soon after, she fell into a drowsy state and continued dosing till nearly four o’clock, when the medical attendant came, and after talking with him, and taking a cup of tea, she fell into another slumber,—it was the sleep of death. She awoke no more to the scenes of time; and her happy spirit passed, we trust, to the paradise of God. May the reader and the writer of these lines, “follow them who through faith and patience inherit the promises!”

*Haworth, Yorkshire.*

## CHRIST OUR LIFE.

BY PROFESSOR C. ULLMANN.

THAT Christ himself was conscious of his perfect union with God, and that he produced, upon all those around him who were susceptible of such a feeling, the impression of an existence pervaded by the fulness of the Divine spirit and nature, there can be no doubt. This feeling is indeed variously expressed by the different apostles; by John, in his doctrine of the Logos, the eternal, divine Word, which became flesh; by Paul, when he represents Christ as the brightness of God’s glory, and the perfect image of his person; while the others set forth still more simply their impression of the intimate, immediate communion of the Son with the Father;—but amidst all diversities of expression, the main idea remains the same, and warrants us in assuming this as the essential feature of Christianity. Now when men of such variously-constituted minds are found to agree in so important, peculiar, and original a concep-

tion—for neither the pagan accounts of divine incarnations and god-descended men, nor the Jewish notions of the Messiah, brought home to the mind this idea, as we find it in Christianity—we cannot regard this agreement as a matter of chance, but must consider it the result of an internal necessity, inherent in the nature of Christianity, growing out of the impression produced by the word, the spirit, and the life of Christ; and confirmed by the entire harmony between this historical manifestation, and that inward perception of the godlike, which through it was first awakened to full consciousness. But the main point must still be Christ’s representation of himself; the manner in which he, lowly and truthful as he was, expressed himself regarding his relation to God. And here our only choice is between the supposition of a visionary self-idolatry—in which case Christ can no longer remain to us a



great, pure-minded man—or a belief in the truth of the consciousness which he expressed. But were internal proofs wanting for the latter alternative, we have external evidence even in that world-swaying and world-pervading influence, for which no pious fiction can account; which can proceed only from a real, living power.

Nor have we less clear evidence of Christ's own desire, that his life and spirit should be shared by his followers; that this life should be perpetuated in them, and become, through their instrumentality, the life of mankind. Both these truths—Christ's consciousness of his union with God, and his desire to communicate the same privilege to his followers—are expressed as the highest ideas of Christianity, by the fourth gospel, in the most varied forms and applications. Thus Christ, himself glorified by the Father, desires to be glorified again in his disciples: they are commanded to partake of his flesh and blood, that thereby they may receive his life. But all is concentrated in the words,—“That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us;”—and again,—“I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and that thou lovest them, even as thou lovest me.” All which is God's is Christ's, and this divine fulness he will impart to his followers; or, as the apostle Paul inversely expresses it, “All is yours, and ye are Christ's, and Christ is God's.”

If this fundamental principle is not merely taught, but realized in Christianity, three results naturally follow. First, a religion which contains this truth must be distinguished chiefly by this, as its peculiar characteristic, from all other religions. Secondly, it will prove, by this very characteristic, its claim to be considered the perfect,

*absolute* religion, the faith of mankind. Thirdly, all things, viewed from this central point, will assume their due position, and appear in their best light. . . .

If it is true that the individual character of Christ forms the vital, central point of Christianity, and that the power of this character, its efficacy for redemption, reconciliation, and sanctification, consists in the perfect union therein displayed of the divine with the human nature;—it follows, that now as eighteen hundred years ago, men can become Christians only by entering into a living communion with this character, and through it with God; and can participate in the full benefits of Christianity only as far as they persevere with growing steadfastness in this communion;—as Christ becomes more and more a living existence within them, pervading their whole life, and calling forth within them a higher nature, like unto his own. This is the spiritual glorification of Christ, of which all scripture breathes; his glorification in the hearts and lives of individuals, and thus, in all mankind. But admission into this communion of life with Christ, and perseverance therein, depend upon Faith, or rather, this *is* Faith. Faith, however, is no isolated principle, but is necessarily preceded by acknowledgment and repentance of sin, which alone can conduct to Christ as a Redeemer and Reconciler; and followed by regeneration and sanctification, the necessary results of receiving Christ as a new principle of life. This is the mode by which, according to the Christian economy, the sinner is justified before God, and received into the adoption of a son. Salvation afforded by God through Christ, on the one side, and its reception through faith on the other;—these two fundamental ideas remain always the same, however the form and language, in which we bring them before us,



may vary with the necessities of the times.

If then the person of the Redeemer is the true object of Christian faith, it appears as if those who received its immediate impression enjoyed an infinite advantage over all succeeding generations, and especially over us of later days. Hence has arisen, in many individuals of simple piety, a longing for the immediate presence and society of Christ, and a deep regret not to have been found worthy of those privileges which were enjoyed by his contemporaries. This feeling is founded on a natural and true appreciation of the power of personal impressions. But there is another side of the question, and the more important one for us, which we must not overlook. Faith is the result, not of the Lord's bodily presence to the senses, but of his spiritual presence to the mind. The greatest among the apostles had never beheld Christ with his bodily eyes, or if even he had so beheld him, he was resolved to know him no more according to the flesh, but only according to the spirit. And as Christ was still present in spirit to Paul, and to those other followers who believed in him in the period immediately following his removal from earth, so may he yet be to us. That which was delivered to Paul, by word of mouth, through the visible manifestation of Christ, we possess in the testimony of scripture; in whose records, whatever may be said to the contrary, the divine form of the Lord stands, distinct and faith-inspiring, before the candid, unperverted mind; the spirit of Christ, by which these records are pervaded, is not yet dead; and its workings, of which Paul saw the beginning, are now certified to us by a thousand witnesses. In the latter point of view, indeed, we have obviously the advantage. While Paul saw only the commencement, as a pledge of what

was to follow, we can trace the incalculable influence of this spirit through a period of nearly two thousand years. We know, by experience, how Christianity has changed and regenerated mankind; how it has become a sanctifying, moralizing, liberating power. We see in how many individual lives and characters Christ has had a living presence, manifold in form but the same in spirit; we perceive from history how Christianity has rendered great all nations susceptible of its influence, and how each of these, according to its natural endowments, has so received it, that, while none has been capable of embracing it as a whole, its spirit and its purposes have been, by all collectively, most grandly realized. The dull, half-enlightened eye may take offence at Christ's appearance in the form of a servant; but whoever traces the victorious progress of his Spirit from century to century, after his visible presence was withdrawn, will view the testimonies relating to his history in quite a new light; and from these undeniable results, will derive the strongest evidence for their *cause*, which is no other than the personal character of Christ, as depicted in the gospels.

In the oldest primitive records which we possess of Christ's life and works, one character under which he appears is certainly that of a Teacher. If you confine yourself to this, he will in this character teach you much that is good, great, consolatory, eternally true; you may sit as a disciple at his feet, you may examine his doctrine as a philosopher, and appropriate to your own use, either certain portions (as was done by pious heathens from the first, and by the founder of Islamism himself), or the whole; but, even should the latter be the case, you still would not possess the whole Christ, as he has been possessed by the apostles and all real Christians. Doctrine, as such, depends on words or

written testimony, but a merely spoken or written Christianity would be assuredly no perfect Christianity. The teacher, if a good one, is honoured and loved; but we stand independently before him, we do not give up our soul to him, or receive him within us as a new, vital principle. We seek from him information, satisfaction for our understanding, direction in certain actions; but the great object with which religion is concerned is life, the *whole* life. Life can proceed only from life; and only in so far as you understand Christ as life, can he become to you the giver, the Prince of Life.

Christ also, as the scriptures bear witness, delivered and exemplified a moral law; and here again he stands alone in his supremacy. The eternal laws which slumber in the human breast, were expressed by him with a clearness and power which belongs to no other, and engraved on the hearts of mankind with "such fiery characters as lightning on the rocks inscribeth;" he also impressed on these words the seal of life and action; and up to the present day he is unsurpassed both as a teacher and as an example of morality. Here also you could not err, while obeying his words and following his steps; nor could you do so without strengthening your conviction that he spoke not of himself. But this very attempt, if earnestly made, will lead you at once to a deeper veneration of Christ, and a clearer knowledge of yourself. You will feel how far you remain behind him, in action even, and still more in that frame of mind from which action proceeds; you will perceive how far you are from fulfilling the great command, "to love God with all your strength, and your neighbour as yourself," as it was fulfilled by Christ to his latest breath; and, if not wholly deficient in sober and earnest thought, you will acknowledge that you have no glory before God the Holy

One; and instead of demanding a reward for your virtue, you will rather own yourself to be an unprofitable servant, and exclaim with the publican, "God be merciful to me a sinner!"

But this very experience will send you from Christ the mere teacher and lawgiver, to Christ the Redeemer and Reconciler; to him who not only says, "Thy sins are forgiven thee," but goes even unto death under the pure impulse of divine love, and sheds his blood that we may have a pledge of the divine mercy; that a new treaty of peace with God may be established, in which man, abandoning all idea of merit in his imperfect works, may give himself up wholly to that divine Love as manifested in Christ, and receive in return that strength of love, that joy in all goodness, which waits not for commands, but *does, before* the command is given, and *more* than it enjoins.

But Christ can be this Redeemer and Reconciler, only if he is that very individual character represented in the scriptures. Only if, as the apostle Paul says, God was in him, can God through him have reconciled the world to himself. And this character, in which the Divine and Human were so perfectly united, could not, by its very nature, be manifested in this or that detached portion of human life, or in any one single department, but must be developed in one life, one perfect, living, divine work. Its influence is therefore not directed exclusively to the amelioration of any one portion of the human nature,—of the Reason by Doctrine, of the Feelings by Love, of the Will by Law and Example,—but to the improvement and cultivation of that nature as a whole. And the full result of this influence cannot be better expressed than by the word which the scriptures have given us, and which Luther and the reformers have rendered familiar among us Germans,—*Faith*.



## ON PROVIDENT SOCIETIES.

BY THE REV. CHARLES KIRTLAND.

PROVIDENT societies form a prominent feature in the social economy of our country. Nearly every city, town, and village, has its Friendly Institution; and, while there are numerous evils in connexion with them, they confer important advantages on the class to which they belong; they assist in the formation and growth of provident habits; they relieve the assurers of much anxiety, and tend to foster a spirit of independence.

Little is known of the origin and history of provident societies. Soon after the dawn of civilization in Britain, and prior to the Norman conquest, we find traces of their existence; but, like all other institutions of that period, they were merely the rude outlines of what the advancing intelligence and experience of subsequent ages have been filling up. Modern benefit societies are of comparatively recent origin. The oldest of which we have any account was formed no longer since than 1715, and this date is thought too ancient. Towards the close of the last century, several bills were introduced into the House of Commons for the protection and improvement of these institutions, but it was not until 1793 that any measure received the sanction of the legislature. Since that period, successive parliaments have done much to place them on a more solid and permanent basis. We shall endeavour to show, in the first place, the necessity for making some provision to meet those contingencies to which the members of our churches are liable.

1. There are but few amongst us whose means place them in a position of independence when the hour of sickness, or the season of old age, arrives; the majority of our brethren are able to

do little more than provide for their present wants; they cannot, out of their scanty incomes, lay up in store a sum sufficient to sustain them when no longer able to labour for the meat which perisheth; and the too frequent consequence is, that when affliction comes they are unprepared to meet it, and they must either rely on the precarious and fluctuating supplies of charity, seek parochial relief, or get into debt and bring embarrassment upon their circumstances from which they rarely, if ever, recover. If the sickness should be unto death their last moments are embittered with the thought, that in addition to the irreparable loss which their surviving families will sustain, they are entailing a burden on them which will weigh all the heavier from the fact that their means of bearing it will be diminished. Many a widow is obliged to submit to unnatural toil, and with her fatherless children endure severe privation, to defray the funeral expenses of her departed husband. Should the persons in question be shielded from the assaults of disease by a vigorous constitution, and be conducted beyond the meridian of life with but little abatement of physical strength, there is helpless old age for which, in many instances, there is no provision, and they must submit to become dependent on kindred or Christian friends, or pass the remnant of their days in the poor-house. Most of these evils might be prevented by the establishment of provident societies in connexion with our congregations and Sunday schools.

2. The evils belonging to existing friendly societies in general, both in their constitution and in the administration of their affairs, render it impera-

tive upon the church to take up the subject, especially as many brethren are frequently joining them. By far the greater proportion of them are based on erroneous principles. They have been formed in ignorance or neglect of correct data; hence the rates of payment are too low to secure their permanent prosperity. For a time they flourish and increase in numbers and in wealth; but as members advance in life and die away, the demands become more frequent and are of longer continuance; monthly payments and honorary subscriptions are insufficient to meet the increasing claims; capital is drawn from the bank, the stock diminishes at a much more rapid rate than it accumulated during the early period of the society's existence, young men refuse to join, and the institution, unable any longer to endure the pressure, either becomes insolvent, or the members, foreseeing this result, agree to divide the funds and dissolve the society. The consequence is, that members who have been investing their little savings for years lose nearly the whole, and being too old to enter another association, they are left without a provision at that time of life when they most need it. The history of friendly societies supplies many painful illustrations of these statements; and it has been shown by competent authorities that the majority of those now in existence, and apparently flourishing, cannot long survive their predecessors.

The enormous and unnecessary expenditure of money is another evil belonging to numerous benefit societies. From returns made to government some years since, it was found that, including the yearly feasts, a sum amounting to nearly £250,000 was spent annually. This, to one million members—the number then estimated to belong to friendly societies—would be 5s. per man, a sum sufficient to secure to an individual at

twenty years of age a superannuation allowance, after the age of seventy, of 4s. per week. This necessarily follows from their being held at public-houses, where a monthly sum from each member, whether present or not, is required to be spent for what is called, in tavern phrase, "the good of the house." There is a third, and still more serious evil, to be noticed. All societies whose meetings are held at public-houses encourage intemperance, either directly or indirectly. The club-nights are often seasons of carousing. If beer is not allowed in the apartment where the monthly meetings are held, the tap-room is close at hand, and there are few who can resist the temptation to enter. The habit of frequently resorting to the house is soon and easily formed, the morals are corrupted, and the reputation ruined. The downward career of many young men of previously sober and steady habits has commenced in the club-room and its immediate vicinity; there they have formed associations, and grown familiar with practices, which have ultimately proved their overthrow. It is said that swearing, blasphemy, and obscene conversation, are prohibited under heavy fines. Be it so: the danger, so far from being diminished, is increased. "In vain is the net spread in the sight of any bird." Such regulations, whatever incidental good may come out of them, are devices to overcome the scruples of tender consciences, and to give the institution an appearance of respectability. By paying such a seeming deference to religion, every doubt as to the propriety of a connexion with them is removed. "There is no harm," says that young man to himself who is about joining a friendly society at a neighbouring public-house, "in uniting with that institution; its objects are unquestionably good, and my morals are protected by excellent regulations." And he goes, "as a bird hasteth to the



snare, and knoweth not that it is for his life." It would be well if these mournful results were confined to the world; but unhappily they are seen in the church. Some of the most painful and hopeless cases of backsliding may be traced to this source. A young disciple of great promise joins a Christian church, and for a season his profession and his practice harmonize. After a while, an "Odd-fellows' Lodge," or a "Forester's Court," is opened in the locality, and he is persuaded to become a member. Associations are there formed that are detrimental to his piety. In a few months he is elected to an office, and required to attend the monthly meetings to transact the business of the society. There is soon a visible change in his deportment, and his pastor and brethren tremble for him. He is seen going home late at night: a report gets into circulation that he has been intoxicated, and which, on inquiry, proves to be true. All efforts to reclaim him fail, and the disciple is excluded from the church. Had there been a society connected with that body, he would not have sought one in the world; and then, instead of being an outcast from his people, with a ruined character and a tormented mind, he would still have held fellowship with the saints. This is no exaggerated description of these evils; facts have come under the notice of the writer which would have warranted him in giving even a stronger colouring to his statements; in more than one instance it has been his painful duty as a pastor to recommend the church to "put away" those who have been drawn aside solely through their connexion with drinking societies.

A necessity, then, *does exist*, for some provision in our congregations to which the members may look in time of need. They are liable to affliction; the young may live to be old, and all will put their surviving friends to some expense when

they die. We have seen that their own means, at the time when needed, are too limited to accomplish the objects we have in view; and the objections which we have taken against existing institutions, render the propriety of a connexion with them extremely doubtful, both on economical and moral grounds. It is, therefore, our duty to promote the formation of societies sufficiently comprehensive to meet the contingencies to which allusion has been made.

In the second place, we shall consider the principles on which they should be formed.

1. Soundness of principle is essential to their stability. The data on which our calculations are founded, must be as correct as the nature of the case will admit. From observations which have been made on human mortality and sickness in various parts of the country during a considerable period, we can tell with something like accuracy the probable expectation of life at any age, and the average amount of sickness for each person. Take any given number of men—500 for instance—at a given age, say twenty; let the number of years that each person lives after that period be recorded, and it will be found, that while some lives have been long and others short, the gross amount, when brought together, will give an average of nearly forty-one and a half years to each person. So with respect to sickness. If, at the same time, an account were taken of the number of days that each individual of the 500 is incapacitated for work during one year, it will give an average of about half a week per man, the uncertainty which belongs to individual concerns being lost in the certainty of numbers. Now, it is evident that, in forming a table of charges for a provident society, we must be guided by facts like these, otherwise our calculations will be unsound, and the build-

ing which we have raised at so much expence and anxiety will give way at its foundation.

2. A provident society should be formed on equitable principles. The scale of payments must be adjusted to the different ages of the insurers. To charge the man of thirty-five no higher than the youth of twenty, is obviously unjust towards the latter, who is liable to less sickness and is likely to live longer. The expectation of a life at thirty is less by several years than at twenty; at forty it is twenty-seven years and about seven months, making a difference in twenty years of fourteen years. Observations on sickness at different periods of life show a proportionate increase as it advances. The Highland Society found that between the ages of twenty and thirty, men were liable, at an average, to be half a week indisposed per annum; between thirty and forty the average was two-thirds of a week; at forty-six it became a full week; at fifty-seven, two weeks; and at seventy, eleven weeks. These facts show that a graduated scale of charges is the only safe and equitable principle on which a society can be formed.

3. It should be adapted to the different circumstances of persons wishing to enrol themselves. The labourer who earns but ten shillings per week should have an opportunity of benefiting by such an institution, as well as the mechanic with an income of thirty shillings.

Lastly, it should be open to both sexes. Mr. Finlaison's researches have established the fact of the longer duration of female life by an average of more than two years at each successive period, from twenty to sixty.

The writer had prepared a table of payments on the above principles to accompany this paper, embracing three distinct objects,—weekly payment in sickness, a monthly allowance in old

age, and a sum at death; but since the manuscript was first written, he has read with great interest Dr. Smith's speech before the Baptist Union, in which the scheme of the "Midland Counties Provident and Life-Assurance Institution" is developed in an able and lucid manner, and on comparing the midland tables with his own, the writer finds that they agree in nearly every particular; and as the former are more elaborate, have been sanctioned by an eminent actuary, and are already in use, he has great pleasure in giving them the preference, and recommends them as adapted for general use, with such trifling alterations as may be necessary in those districts where the rate of mortality and the average amount of sickness are unusually high. In the "Midland Society" members may secure "from 2s. to £3 per week in sickness, with death-money from £1 to £30," and "annuities from 2s. 6d. to 20s. weekly for life, after the ages of fifty-five, sixty, or sixty-five." A person entering at the age of twenty may, by paying 7½d. twice in every calendar month, and an entrance fee of 2s., secure 8s. per week in sickness, and £4 at death. At twenty-five the fortnightly payment is increased to 8½d., at thirty to 9½d., at thirty-five to 11½d., and at forty to 1s. 1½d.\*

The writer is not sanguine enough to expect that provident societies will prove a catholicon for temporal distress in our churches; so long as Zion contains "an afflicted and poor people," there will be numerous cases which can only be relieved by the hand of private beneficence, but if the plan were carried into effect and well sustained, it would help to cheer the abodes of sickness,

\* The whole of Dr. Smith's address, with the Rules and Tables of the Midland Society, are printed in the "Baptist Manual" for the present year, which may be obtained for the low price of sixpence.



smooth the ruggedness of age, and "cause the widow's heart to sing for joy." An objection has been repeatedly made to such institutions on the ground that they interfere with operations of the great law of Christian love, the simple force of which, in the church at Jerusalem, was found sufficient to meet all the claims of the poorer brethren. This objection would not have been noticed, had it not been frequently and seriously urged. Where the same necessity exists as in the church referred to, the same spirit of liberality ought to be manifested. And if the same intense love existed among the disciples of Christ as in those days, we should probably see similar sacrifices made for the poor of the flock. There is nothing inconsistent in those sublime expressions of benevolence which we meet with in the second and fourth chapters in the Acts of the Apostles, with the obligation "to lay down our lives for the brethren." The greater includes the less, and life is certainly of more value than earthly treasure. It is the duty of every church, which has the ability, to feed and clothe its deserving and destitute poor. There is, doubtless, wealth enough among the followers of Christ to do this, without altering the status of its possessors in society, or acting on the principle of having a community of goods. And in times of general and extraordinary suffering, similar to those which were felt in the days of the apostle, mutual assistance ought to be rendered, as among the primitive churches. This would be the appropriate expression of brotherly love; the sympathy which one member of the mystical body ought to receive from the others. But the question is not about the duty of the church towards those who stand in need of

present help;—in cases of emergency relief should be given with a liberal hand;—but, whether on the principle of mutual assurance they could not, out of their own resources, provide for a time of need, and thus become, in some measure, independent of the assistance of others. This, on the plan proposed, can be effected by many in our churches; it is, therefore, as much an obligation on them to provide for themselves and their own, as for others to provide for them, in time of need. No man is justified in being improvident under the impression that the church will relieve his wants; he may console himself with this expectation, and may call it faith, but in the sight of God it is sin. Whoever has the opportunity and ability of providing for sickness and old age, and neglects to do so, wrongs himself, wrongs his family, and wrongs society. Religion and reason alike dictate the duty of every man to do all he can for himself before he looks to others. The objection, therefore, has no force.

In conclusion, the writer would respectfully entreat his Christian brethren to unite in the accomplishment of this desirable object. A well organized and well governed provident society in connexion with our churches, combined with a ready mind on the part of the rich to meet every case beyond its limits, would protect our brethren from many privations to which they are now exposed. We should thus wipe away the reproach that now rests upon us, of not caring for the poor. The streams of plenty would flow to every habitation in Zion, and the piercing cries of that pale and haggard form by which we symbolize want, would cease to be heard in "the city of our solemnities."

*Sabden, Lancashire.*

## FAMILY BIBLE READING FOR NOVEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon .....	3rd day.....9h 11m morning.		
		Last quarter.....	10th day..... 11h 44m afternoon.		
		New moon.....	18th day..... 11h 0m afternoon.		
		First quarter.....	25th day..... 10h 31m afternoon.		
1	Ld	Psalms.		h m	h m
2	M	Isaiah lx., lxi.....	Matthew xix.	6 57	4 30
3	Tu	2 Chron. xxxiii.....	xx.	6 59	4 28
4	W	xxxiv.....	xxi.	7 0	4 26
5	Th	xxxv., xxxvi. 1—5 .....	xxii.	7 2	4 25
6	F	Jer. xxv.....	xxiii.	7 4	4 23
7	S	xxvi.....	xxiv.	7 6	4 21
8	Ld	Psalms.		7 7	4 20
9	M	Jer. xxvii., and Daniel i.....	Matthew xxv.	7 9	4 18
10	Tu	Daniel ii.....	xxvi. 1—35.	7 11	4 17
11	W	Ezekiel i., ii.....	xxvi. 36—75.	7 13	4 15
12	Th	viii., ix.....	xxvii. 1—56.	7 14	4 14
13	F	Jer. xxviii.....	xxvii. 57—66, xxviii.	7 16	4 12
14	S	xxxii.....	James i.	7 18	4 11
15	Ld	Psalms.		7 20	4 9
16	M	Jer. xxxvii. ....	James ii.	7 21	4 8
17	Tu	xxxviii.....	iii.	7 23	4 7
18	W	xxxix., xl. 1—6.....	iv.	7 25	4 5
19	Th	xl. 7—16, xli.....	v.	7 27	4 4
20	F	xlii., xliii.....	Jude.	7 28	4 3
21	S	xliv.....	John i.	7 30	4 2
22	Ld	Psalms.		7 32	4 1
23	M	Jer. l.....	John ii.	7 33	4 0
24	Tu	li.....	iii.	7 35	3 59
25	W	Ezek. xxxiii.....	iv.	7 36	3 58
26	Th	xxxiv.....	v.	7 38	3 57
27	F	xxxvi.....	vi. 1—40.	7 40	3 56
28	S	xxxvii.....	vi. 41—71.	7 41	3 55
29	Ld	Psalms.		7 43	3 54
30	M	Daniel iii.....	John vii.	7 44	3 53

## THE AUTHOR OF ASH'S DICTIONARY.

He was a native of Dorsetshire, and in early life joined himself to a baptist church at Loughwood in that county, then under the pastoral care of that truly original genius Isaac Hann, to whom he was related. By this church he was encouraged to devote himself to the Christian ministry, and with that view recommended to the seminary of religion and learning in Bristol, then

under the direction of the Rev. Bernard Foskett. Here he continued for several years, and made such proficiency in the various branches of knowledge that he attended to, as did the greatest credit to himself and his worthy tutor. At the close of his studies, a vacancy being made in the congregation at Pershore, Worcestershire, by the death of Mr. Cooke, Mr. Ash was invited to preach



as a candidate, and after full trial of his ministry and manner of life, he was affectionately invited to succeed in the pastoral office. He was ordained to the work in the summer of 1751; and, blessed with a remarkable share of health and spirits, continued with

scarcely any interruption, in the assiduous, faithful, affectionate, and successful discharge of the various important duties of his station, almost to his dying day. This account is taken from a sermon delivered at his interment, by Dr. Caleb Evans, April 15, 1779.

#### DEFECTS OF ABRAHAM BOOTH'S PREACHING.

In a note appended to the address at Mr. Booth's grave, by Dr. Rippon, it is said, "One of the members of his church waited on him, and mentioned to him what he supposed were the defects of his preaching. 'You do not touch upon such and such articles, of which I am very fond; and I really find that I cannot profit by your ministry as I wish.' The good man, instead of yielding to

resentment, or going into angry disputation, only paused awhile, and then meekly said, 'Ah, brother! so far am I from being astonished at your not profiting under my ministry, that I often feel amazed at God's making me useful to anybody at all.'" The reply produced a considerable effect; but, alas! it did not prevent desertion.

#### THE HILL OF GOD.

NEAR the village of Callander, in Perthshire, N. B., rises a magnificent mountain, upwards of 3000 feet in height, called Ben-Ledi, or the "Hill of God," which is said to have been one of those natural altars frequented by the ancient Druids. A recent visit to the spot suggested the following lines.

THE Hill of God! Strange title thine, thou venerable height,  
That hast for ages sat enthroned like monarch in his might;  
The glorious skies thy jewelled crown,—their thousand hues thy vest,—  
And the firm footstool of thy strength, the moorland's heathery breast.

While to the fancy's playful eye, yon lake that glittering lies,  
Embosomed in thy mountain range, a courtier train supplies,  
In those bright ripples which the breeze leads lovingly along,—  
A minstrel band, with harp in hand, whose homage is their song.

But whence thy name? Not this the scene where once the thunders woke,  
And trumpet-tones "exceeding loud" in fearful answer spoke;  
While to the wanderers of the waste, bent low in trembling awe,  
The King of heaven through angel-ranks revealed his holy law.

Nor this the spot where was displayed the hoped-for land to him,  
Whose eye a century of years had sought in vain to dim;  
Not here his chastened spirit met death's disuniting throes,—  
Left its frail dust on earth to sleep,—itself to glory rose.

Art thou *that* "mount of God" to which the stricken prophet turned,  
When for communion calm and free his care-worn bosom yearned;  
Yet found not till the changeful storm had thrice swept wildly by,  
And on a zephyr's balmy breath the still, small voice drew nigh?

Or *that* for which in lands remote the patriarch's children pine,  
Whom many a tender thought bears back to pleasant Palestine ?  
Didst thou their temple's glory share ?—its stern dethronement see ?  
And hath destroying Time entombed its very dust in thee ?

Was Olivet thine ancient name ?—the place where "Jesus went,"  
When evening crowned each busy day in love's own labours spent ?  
That heard his prayers, "those cryings strong," that marked the inward strife,  
And humbly bowed its waving woods before the Lord of life ?

Or did they call thee Calvary ? did darkness strangely fling,  
At noon-tide round thy crowded steep, its all-o'ershadowing wing ?  
Was it these rocks that burst in twain and groaned their sorrows forth,  
When justice filled and mercy drank the deep dark cup of wrath ?

Ah ! thou hast no memorial-place on that pure page inwrought,  
Which clusters round these hallowed scenes the joys of holy thought ;  
Joys which from age to age are borne like summer streams along,  
The smiles of heaven upon their flow, its sweetness in their song.

No temple rich in storied pomp e'er dignified thy steeps,  
Nor clothed with ruin's sable garb in mouldering silence sleeps ;  
No spotless bosom there gave vent to sorrow's bursting flood,—  
No Saviour bathed them with his tears, or stained them with his blood.

The Druids' worship gave to thee the name thou bearest now,—  
They lit their Beal-fire's lurid flame upon thy lofty brow ;  
Whence, haply to the curious eye, at midnight hour unsealed,  
Rude rites of mystic meaning strange have darkly been revealed.

There wilder echoes made reply to voices wild and free,  
Glen, glade, and rock, on nature's harp, woke kindred melody ;—  
Smile not, for nature hath her harp, and tender is its tone ;  
Go woo her strain on stretching plain, or sea-cliff's summit lone.

Vain worship theirs, to idols vain !—their gods, where are they now ?  
The hale old oak they deemed divine is withered, root and bough ;  
And flower and shrub, howe'er adored in hues of vernal pride,  
At autumn's wintry summons drooped and on his bosom died.

Oh, would that hope might rather dare in truthful joy to say,  
"He was their sacrifice whose blood takes all our sins away ;"  
Who, when his sheep were wandering wide upon the mountains cold,  
Revealed the "new and living way" that leads them to his fold.

Sweet Hill of God ! I see the sun on thy blue summits set,  
But bright and lofty as thou art, my soul soars upward yet ;  
Beyond the azure skies that beam in cloudless depth above,  
To mountains based on living truth and crowned with living love.

"Up to the hills I lift mine eyes," where evening never braids  
Her twilight wreath, nor sterner night unfurls his sombre shades ;  
But day, perpetual, peaceful, pure, unceasingly prevails ;—  
Oh, to attain those happier heights and breathe their balmy gales !

To greet the congregated host that need not fane or shrine,  
But celebrate through heaven's expanse their sacrifice divine ;  
To join those worshippers devout, their Lord to serve and see,  
Were glory infinite indeed,—mine may its fulness be !

*Battersea.*



## REVIEWS.

*On the History and Mystery of (those called) The Sacraments, showing them to be Jewish Institutions and not Ordinances appointed by Christ to be observed in his Church.* By JACOB POST. London: Gilpin.

*A Concise View of the Ordinance of Baptism.* By WILLIAM URWICK, D.D. Dublin: Robertson.

*Christian Baptism.* By JOHN H. GODWIN. London: Snow.

*A Dissertation on the Scriptural Authority, Nature, and Uses, of Infant Baptism.* By RALPH WARDLAW, D.D. Third Edition. With an Appendix. Glasgow: Macklethose.

*The Lord's Supper.* By the Rev. DAVID KING, LL.D. Edinburgh: Johnstone.

*Lectures on Baptism.* By the late WILLIAM SHIRREFF. London: Houlston and Stoneman.

*Infant Baptism weighed in the Scales and found Wanting.* By C. H. HOSKEN, Troy, New York: Bradwell and Kneeland.

*Truth Defended, in a supposed Trial between Infant Affusion and Believers' Baptism.* [Second Edition, Remodelled, Condensed, and Revised. To which is appended, A Letter to Joseph John Gurney, Esq., on Baptism and the Lord's Supper. Second Edition, Revised and Corrected. By SEACOME ELLISON. London: Houlston and Stoneman.

THE notion that New Testament baptism may be elucidated by reference to what has been said by Jewish opponents of Christianity, in comparatively modern times, respecting a rite termed proselyte baptism, thought to have been practised before the commencement of John's ministrations—a notion to which we directed the attention of our readers last month—is not the only fallacy that Mr. Post and those who hold his opinions have derived from pædobaptist instructors. A second supposition on which he lays stress, and which he has received, apparently, from the same teachers, is that the meaning of baptism is *purification*. He alleges that “the term *baptize* had the same signification among the Jews, in the days of our Lord and his apostles, as we intend by the word *purify*; and the two words may be used, in scripture

language, almost interchangeably,” page 33. He alleges further, that “by the laying on of the apostles’ hands, and by means of their preaching, it is said, many received the Holy Ghost, and, no doubt, the hearts of these became purified through faith in Christ, by the baptizing power of his Holy Spirit on their spirit,” page 48. He tells us, also, that “Christ never baptized with water, neither did he ever recognize water baptism as *his* baptism, or command his disciples to baptize with *water*. But he did command his disciples to go and baptize all nations, and they went forth and baptized with *the Holy Ghost*, therein fulfilling their Lord’s command,” page 64.

Let the following observations on two well known texts be read with attention:—the first is Mark xvi. 16, “He that believeth and is baptized shall be saved:”—

“Many have supposed that the baptism here mentioned, is the baptism of the body with water; but this supposition is supported by very little evidence, and there is much to render it improbable. It should be observed, that there is not the least allusion in the context to the bodies of men, or to water; nor is there anything to indicate that material baptism is referred to, rather than spiritual baptism. It is, surely, not self-evident that the purification, which our Lord associates with faith, and with salvation, is the purification of the body. Should we not rather believe, that the purification which he exhibits in such a connexion is the purification of the soul?”

On the analogous passage, Matt. xxviii. 19, “Go ye therefore, teach all nations, baptizing them in the name,” &c., the same writer says,—

“We conclude, therefore, that the words of our Lord mean, ‘Purifying them for the Father, and the Son, and the Holy Spirit.’

“But what was the purification of all nations, for the worship and service of the only true God, on account of which the apostles received this appointment from the Lord? Was it the ritual purification of their persons by water? Or was it the moral purification of their souls, by the gospel of Christ? The former interpretation is surely not so evident and certain, that

it may be justly assumed without question. It has been very generally received, yet it may nevertheless be wrong. We cannot tell how these words were understood by the churches which the apostles planted, or by their immediate successors. This passage is not quoted as enjoining the rite of baptism, until the introduction of the doctrine of baptismal regeneration, which led to the supposition that every baptism mentioned in the New Testament, was the one baptism by water."

Whose language does the reader suppose he has now been perusing? Are these quotations from the writings of Jacob Post, or Joseph John Gurney, or Robert Barclay? No: this is the language of the classical tutor of Highbury College! pp. 147, 154. Does Mr. Godwin believe, then, that the language usually called the commission refers to an inward purification? Yes: it appears to him that the context, the occasion, and parallel passages, combine to prove that "the purification of all nations, for which the apostles received this great commission, was not a ceremonial purification by water, but a moral purification by the gospel, and the Spirit of Christ." Poor pædobaptism! what will become of thee if no one interposes to deliver thee from thy friends? This was Dr. Halley's one text. Here he found authority for the baptism of infants when he could find it nowhere else. This was his citadel, to which to retire when invaded by armies of anti-pædobaptists. The Abrahamic covenant he abandoned as untenable. In "analogies and assumptions of various kinds" he has no confidence. There is one spot, and one alone, where he can feel secure. "In our opinion," he says, "the great argument for the baptism of infants is the plain grammar of the only commission which we have received to baptize at all." But, cries his brother Godwin, that commission does not enjoin baptism with water. "The commission," says Dr. Halley, "is our great law of baptism;"—"Tell us the meaning of the word *them* in the commission, and, as far as I am concerned, the controversy is settled, let what will become of believers' baptism on the one hand, or of household baptism on the other." Gently, good doctor; beware of hasty pledges. Let the word *them* mean what it may, Mr. Godwin has another question for you. If infants *be* included, "what was the baptism?" Was it the

ritual purification of their persons by water? or was it the moral purification of their souls by the gospel of Christ?" Mr. Godwin argues that it was the latter, and Mr. Post coincides with him.

If Mr. Godwin is right, Dr. Halley is evidently *hors de combat*. Dr. Halley, however, is not disposed to surrender his stronghold at the invitation of his adventurous ally. He knew what Mr. Godwin's views of the commission were before he composed his lectures, and he devoted several pages to their refutation without however such success as would have prevented the publication of this volume. But if Mr. Godwin cannot obtain the sanction of Dr. Halley, he has that of Mr. Post. "We have no commission to baptize infants," says Mr. Godwin, "nor have we any commission to baptize adults," page 303. "Christ himself never baptized *any* with water," echoes Mr. Post, "nor is it said he ever commanded his disciples to baptize with water," page 47. "But we have evidence," says Mr. Godwin, "that both were baptized by the apostles of Christ, under his direction; and therefore we baptize both," page 303. "It has been admitted," says Mr. Post, "that some of the apostles used water baptism for a season, but that they did it by permission, and not by commandment, is evident, else Paul would not have relinquished it as he did," page 53. "St. Paul's commission was to purify men morally and spiritually," says Mr. Godwin; "but referring to the rite of baptism, he said, 'Christ did not send me to baptize, but to preach the gospel.' There appears no reason for supposing that he meant to contrast his commission with that of the other apostles. But they could scarcely have made a similar declaration, if, by these words of Christ, they were directed to purify by water all nations," page 161.

Mr. Post, then, acquiesces in the belief of Mr. Godwin, and of others who have preceded him partially in his course, that the word *baptize* means *purify*;—that the baptism enjoined by our Lord after his resurrection was the purification of the spirit;—that the apostles, or at least some of them, did both purify the spirit and, occasionally, the body. But the disciple often goes further than his master, and Mr. Post believes that the apostles soon laid it aside from a conviction of its dangerous tendency, while Mr. Godwin thinks that



its tendency is good. Mr. Post says, that Paul "thanked God that he had administered water baptism to so few, for he must have perceived that this Jewish practice, which, out of condescension to the weakness of the newly converted, he had hitherto sanctioned as a mode of initiation into the church, was then operating, as now, it is to be feared, on the minds of the people very prejudicially, in settling them at rest under a useless form, and had thus become a stumbling block in their way of seeking to experience that one true baptism which can alone purify the soul, so that he could but express his thankfulness that he had been preserved from introducing more than a few into this fundamental error," page 56. Mr. Godwin, on the contrary, thinks that the tendency of the practice is good, especially in the case of infants, that it was observed by the apostles to the end of their days, and that it is right that we should observe it now.

But has not Mr. Godwin conceded too much in admitting that the apostles did baptize with water? On his own principles—arguing as he has done in some parts of his book—it appears to us that the evidence of their having done so is exceedingly small. We believe that they did; but, then, we believe that the word *baptize* signifies *immerse*, implying the use of liquid. We believe that they did; but, then, we believe that they were commanded to do so by Him who, at the same time, declared that all power was given to Him, and commanded them to preach and teach. We believe that they did; but, then, we cannot regard as inconclusive in reference to the use of water, some things which Mr. Godwin deems unsatisfactory. If we received his convictions, that when our Lord said, "I have a baptism wherewith to be baptized," he meant, "I have a purification wherewith to be purified," page 145; that when he asked, "Can ye be baptized with the baptism that I am baptized with," he referred to a necessary purification to be received, page 146; that the burial in baptism to which the apostle refers in writing to the Romans relates to "the baptism of the mind, and not to the baptism of the body"—"to a spiritual purification, and not to a corporeal dipping or overwhelming," page 167; that several other passages in the apostolic epistles, usually applied to ritual baptism, relate to in-

ternal purification, and that the command given on the mountain in Galilee is not a command to baptize in or with water;—if we received all this, the use of water in any cases by the humble followers of Christ must require very explicit testimony to assure us that it took place. If the command was not to immerse all nations, but to purify all nations, and if the purification referred to was not purification with water, then it is not unreasonable to doubt whether the purifications attempted in obedience to the command were humid or dry. Did the apostles, then, use water or not? It is true the treasurer of Candace said, "See here is water, what doth hinder me to be baptized;" but we have not studied Mr. Godwin's pages to so little purpose as to be embarrassed with this. John was baptizing at Enon, near to Salem, because there was much water there; but Mr. Godwin has taught us that the water was not needed for baptizing, as much water would be necessary "even though there were no baptism of any kind," page 88. He has brought to our remembrance the thirsty asses and camels that accompanied the travellers, and has told us that "all that can be justly inferred from the statement of the evangelist is, that an abundance of water was needed, either for the baptism itself, or for some things connected with it; whether the water was needed for the rite, or for its adjuncts, the text does not say," page 89. After this, Mr. Post may surely put it to him whether the Ethiopian treasurer meant anything more than this: See here is a pleasant place to stop at, very convenient for my retinue and the beasts of burden, who can refresh themselves at this stream while I am being purified. The commission to purify referring, in Mr. Godwin's judgment, not to a purification with water, but to a moral purification, it is reasonable to suppose that an obedient servant, like Philip, would make the act correspond with the commission, and "whether the water was needed for the rite, or for its adjuncts, the text does not say." It is true, that, in the narrative as we have been accustomed to read it, it is said that "they went down both into the water, both Philip and the eunuch;" but this Mr. Godwin renders, "they both went down to the water, Philip and the chamberlain;" and how natural it seems, if the object were to receive a

moral purification, that they should retire to some quiet seat at the margin of the brook, where they might calmly and coolly converse! The only other case in which we remember that water is mentioned in an account of apostolic baptism, is that of Peter at Cæsarea, who, it will be remembered, had just come in from a long journey with four companions, and who might naturally wish for a little water with which to refresh himself and his fellow travellers before he proceeded to purify by his discourses the assembled company. It is improbable that in purifying these Gentiles he would make any use of the water as a symbol, if he concurred in Mr. Godwin's opinion that "the use of sensible representations of the great facts of Christianity accords more with the genius of superstition than with that of the gospel," page 188. Peter might wish, too, to wash his feet; a thought to which we are indebted to Mr. Godwin himself, who suggests this as a more probable motive for going into the water, in the case of the Ethiopian treasurer, than that of undergoing immersion. Mr. Godwin does not believe that he went into the water at all; but if he did, it cannot be inferred, we are told, that he went in to be immersed—it might have been to wash his feet:—

"The washing of the naked feet is an object for going into the water, very far more probable than the dipping of the body, clothed or unclothed. If the chamberlain was required to walk into the water for this purpose, Philip might naturally have walked in first, in order to guide him, and then have stood by his side in the water, while sprinkling a little on his person. The supposition, that if he went into the water, he went in to be dipped, is nothing but an inference; and it is an inference, which has no support from the language of scripture, or from the customs of any country. It is not said that they went into the water for a washing of the feet. Nor is it said that they went into the water for a dipping of the whole body. But by the former inference we suppose what is simple, appropriate, and usual; by the latter, what is inconvenient, indecent, and unparalleled."—*Pp.* 111, 112.

All this uncertainty arises from the adoption of the vague term *purify* as equivalent to *baptize*, instead of a definite word such as any Greek scholar would assign to it who was totally unacquainted

with theology. Had Mr. Godwin believed that to baptize was to immerse, he would have escaped those doubts and difficulties with which he is now surrounded, as well as those which we have suggested, and to which the advocates of his theory seem to us to be exposed. Had he believed that our Lord enjoined his followers to teach all nations, or disciple all nations, immersing them in the sacred name, there would have been no room for the inquiry respecting his meaning, "Was it the ritual purification of their persons by water? or was it the moral purification of their souls by the gospel of Christ?" Mr. Post has received too readily the doctrine that "the words baptize and purify may be used, in scripture language, almost interchangeably." Is he aware of the way in which the literary advocates of this theory set themselves to establish it? Does he know that they begin by depreciating the evidence adduced from the writings of the ancient Greeks? Is it not enough to excite his suspicion to find his guides teaching that the meaning of this Greek word is not to be sought by those means which are generally adopted in philological research? As a man of plain common sense, how does he think that the meaning of a Greek word in use two thousand years ago should be ascertained by modern Englishmen? and what does he think are the qualifications for forming a correct opinion? Would he or would he not avail himself of etymology and lexicons, and quotations from heathen poets, physicians, and historians? These are repudiated by the gentlemen whose theory he has espoused! "On the one side," says Mr. Godwin, "we have had etymological lore, roots and lexicons, and quotations from heathen poets, physicians, and historians; on the other side, references to the character of Jesus, the genius of the gospel, and the circumstances of the scripture narrative," page 5. Now, while we think that it is a very profitable exercise to study the character of our Lord, it does not strike us that it is a very direct method of ascertaining the meaning of a Greek verb; and while we wish great success to our brethren in studying the genius of the gospel, we should anticipate their progress less if we found them deducing the meaning of Greek words from the genius of the gospel, than if they were employed in deducing



the genius of the gospel from the Greek words used by inspired men respecting it. But what an extraordinary charge we have to meet, on our side! Formerly, the baptists had but little learning, in the estimation of their opponents; now, it appears, their propensity to classical literature is redundant. They quote the heathen poets, physicians, and historians too profusely, in the baptismal controversy, and rely too much on the knowledge which the Greeks possessed of their own language, in which it pleased the Almighty to express to them the truths and precepts of Christianity! "From the pagan poets, historians, philosophers, and physicians, who have been improperly adduced to decide the meaning, and the mode of Christian baptism," says Mr. Godwin, "we appeal to the remains of Hebraistic Greek, and especially to the writings of the apostles, — the pages of Holy Writ," page 16.

And it is no wonder that he appeals from the Greeks, for their verdict could yield him no satisfaction. Dull scholars undoubtedly he would have found them, had he attempted to teach them that the meaning of the word *baptize* was *purify*. Imagine him sitting on Mars Hill and explaining to the Athenians passages in their national literature in which the words baptize and baptism occur. A few instances, taken from his own book, will illustrate the difficulties he would have to encounter. With what astonishment would they look at him while he taught, that when Polybius, describing a sea-fight, said, "They dashed incessantly against them, and baptized many of the boats," he meant, not *immersed*, but *purified* the little vessels; — that in one of the fables attributed to Esop, the phrase "the ship in danger of being baptized," meant, not in danger of being immersed, but of being purified; — that the language of Epictetus, "As you would not wish sailing in a large ship, adorned, and abounding with gold, to be baptized," was intended to express the thought that it would not be desirable that such a ship should be purified. These are some of the instances respecting which Mr. Godwin says, "If dipping be substituted for baptizing in these cases, its unfitness will immediately appear." He might have found some reluctance among the native Greeks to admit the propriety of the change, if *purifying* were substituted in these

cases for baptizing. He might, however, proceed: — Polybius, describing the passage of an army over a strait, says, "With difficulty they crossed, the infantry being baptized up to the breast;" understand, ye Athenians! not immersed up to the breast, but purified up to the breast! Diodorus Siculus says, "On account of the abundant supply from these sources, they do not baptize the common people with taxes," meaning, of course, not that they did not immerse the common people in taxes, as William Pitt did, but that they did not purify the common people with taxes! Plutarch, describing the conduct of a Roman general left mortally wounded on the field of battle, says, "Baptizing his hand into the blood, he erected a trophy, writing on it;" but as this is one of three passages in which Mr. Godwin admits that "the term appears to mean to dip," perhaps he would not say, *purifying his hand in the blood*, or attempt to persuade the Greeks that this was in fact a purification.

From all "pagan poets, historians, philosophers, and physicians," however, Mr. Godwin appeals. He asserts that "The probability that βαπτίζω has, in the New Testament, exactly the sense which it bears in the classics is, in itself, but small; and is balanced by the probability that it has taken the sense of corresponding words in Hebrew, Chaldee, and Syriac," page 24.

"If some Jewish purifications before the Christian era were performed by overwhelming the objects to be purified, and were therefore called baptisms, it would be quite natural that other purifications, like these in importance, though unlike them in the mode of performance, should be classed with them, and be designated by the same term. Thus long before Christian baptism was instituted, the word would lose its original sense, and denote only purification. Words always change in their meaning with modes of thought, and, from either, inferences may be drawn in reference to the other. We know that the Jews, at the time of our Lord, were accustomed to think and speak of their sacred washings in relation to their design, rather than in relation to their manner; for where, in reference to the ablutions of the priests, the word to wash, is used in the Old Testament; the word to sanctify or purify is commonly employed in the Chaldee Targums. If their baptisms were regarded by them as purifyings, and in this way habitually referred

to by them, it would naturally happen, that, whatever may have been its first sense, βαπτίζω would, from this cause, come to have the sense of, to purify." . . . .

"If the baptism of the body was a symbol for the purifying of the mind, then the baptism of the mind must surely mean the purifying of the mind. And if in its application to mind βαπτίζω denoted to purify, as a natural consequence it might have that signification in reference to the body; it might bear the same meaning when used for the sign, that it bore when used for the thing signified. That it always, in reference to mind, retained the idea of immersion, as well as of purification, is improbable, and destitute of all proof. The metaphorical use of the term for moral purification, before the time of John, cannot be proved, but it is not improbable. Such a use would tend to produce the signification, to purify." . . . .

"The application of the term to the purification of things, by overwhelming them with water, or dipping them into it, would naturally lead to its application to the more important purifications of persons, where there was no overwhelming, or dipping. Its application in the scriptures to a great moral and spiritual good, while in the classics it is applied only to moral or physical evil, proves that a great change had taken place in its use and meaning. Its context in the bible shows that it denotes some effect: and of all possible effects, either material or mental, none is so likely to be represented as purification. It is certain, that the baptism of the mind was the purification of the mind. It is highly probable, that βαπτίζω denotes to purify."—*Pp. 35—43.*

But if we allow to these numerous suppositions all the weight that can be thought due to them; if we concede that a word may, in process of time, and in a foreign country, acquire a meaning that did not belong to it, how can the meaning of this word, assigned to it by Mr. Godwin, be admitted to have been its current meaning in Judea in the apostolic age, in the face of the use of the word by Josephus? Josephus was rather after the apostles than before them; he was as conversant with the ecclesiastical customs and phraseology of his countrymen as they; he often uses the word baptize, and he uses it as equivalent to immerse. At the very commencement of his account of his own life, he tells of his narrow escape from death, the ship in which he was having been baptized in the midst of the Adriatic sea. Does he mean that it

was purified, or that it was immersed? In his account of the prophet Jonah, he says, that when the ship in which he sailed was about to be baptized, the mariners made prayers and vows. Does he mean when it was about to be purified, or to be immersed? In his account of the murder of Aristobulus, he speaks of some servants and acquaintance of Herod as swimming in a fish-pond, of the young man as going into the water among them, and then of such of Herod's acquaintance as he had appointed to do it, pressing him down as he was swimming, and baptizing him as in sport, and not desisting till they had entirely drowned him. Does Josephus mean that they purified him, or that they immersed him? These are but specimens.

But why speak of Josephus? The writings of Luke and Paul are enough. What nonsense is made of the dialogue with the disciples whom Paul found at Ephesus, by the substitution of purify for baptize! "And he said unto them, Unto what then were ye purified? And they said, Unto John's purification. Then said Paul, John verily purified with the purification of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. When they heard this, they were purified in the name of the Lord Jesus. But Mr. Godwin shall expound his own views of Acts xviii. 8, and 1 Cor. i 13—17.

"In both of these passages the verb is used alone, and that the special and sacred sense of purify is more suitable to such a usage, than the general common sense of dip, is immediately obvious. On the one supposition we have these strange sentences: They believed and were dipped. Were you dipped for Paul? or, as some would render, Were you dipped into the name of Paul? I thank God that I dipped none of you. Lest any one should say I dipped for myself, or I dipped into my own name. I dipped also the family of Stephanas; I know not that I dipped any other. For Christ did not send me to dip, but to preach the gospel. On the other supposition we have these simple, appropriate, and scriptural phrases: 'They believed and were purified.' 'Were you purified for Paul.' 'I purified none of you.' 'That I purified for myself.' 'I purified also the family of Stephanas: I know not that I purified any other. For Christ did not send me to purify, but to preach the gospel.'"—*Pp. 118, 119.*



Yet, according to Mr. Godwin's theory, the apostles *were* sent to purify; and "St. Paul's commission was to purify men morally and spiritually," page 161. "The words of our Lord mean, purifying them for the Father, and the Son, and the Holy Spirit," page 154.

But while Mr. Godwin objects to *dip* as a translation of βαπτίζω, and sometimes writes of *dip* as though it were a term to which he has a special antipathy, is he pursuing a consistent course? Has he investigated thoroughly the meaning of this word *dip*? Is he aware of the evidence that may be adduced to show that the true meaning of the word *dip* is *purify*? The English word *dip*, we believe, means *purify*, just as much as the Greek word βαπτίζω does; and, if we had Mr. Godwin's skill, we could make this as clear as he has made his own theory. It is evident, that whatever the process called dipping may be, the design with which it is performed often is to purify the thing that is dipped; and circumstances show, that whatever is the mode of the action, its usual effect is purification. As ancient Pharisees, in order to purify their cups and pots, baptized them, so modern damsels dip culinary utensils with the same cleanly intention. English people very generally think that they know the meaning of the word *dip*; and Greeks probably thought they knew the meaning of the word *baptize*, though they were unacquainted with the writings of modern critics; but all that can be said of the vagueness and uncertainty belonging to the word *baptize*, may be found also assignable to the word *dip*. A student of our language in some distant clime, having only a few books to guide him, without a living instructor, might well feel himself perplexed and puzzled with this word *dip*, especially if he should happen to fall in with a treatise designed to prove that to baptize is to purify. What is the meaning of the English word *dip*, inquires the foreigner? To *dip*, it appears, is to *mortgage*. "It is generally used," says the great lexicographer, Johnson, "for the first mortgage." He adduces an example from Dryden's *Persius*,—

"Be careful still of the main chance, my son;  
Put out the principal in trusty hands,  
Live on the use, and never *dip* thy lands."

To *dip* is also to *moisten*, to *wet*. So Johnson says, and this meaning is more

frequently found than the other; for many things said to have been dipped appear from circumstances subsequently mentioned to have been moistened by the operation. It cannot always mean this, however, for Pope speaks of dipping into a volume, and to wet a volume would obviously be to spoil it, while it is not easily perceptible that the volume could moisten the poet. Johnson, however, gives this interpretation of it, citing Milton's words,—

"And though not mortal, yet a cold shudd'ring dew  
*Dips* me all o'er, as when the wrath of Jove  
Speaks thunder."

To be dipped, then, is apparently to be moistened with some liquid coming upon one like the dew of heaven. For the dew to plunge a man into water is a very unnatural idea; but for it to descend so profusely as to purify him is quite possible. How naturally the lines read, "A cold shuddering dew purifies me all over."

But Johnson says also that to *dip* is to *immerge*, to *put into any liquor*. Respecting this, however, it may be remarked, that *immerge* is a very unusual word; a Latin word rather than English one. *Immergo* is the very first word that Schleusner uses in giving the meaning of *baptizo*; and, therefore, as it has been proved that *baptizo* means purify, it is to be presumed that *immergo* means purify; and as *immerge* is the very first word that Johnson uses in giving the meaning of *dip*, this increases the probability that *dip* means purify. But let us examine some of the lexicographer's examples. This is the first:—"The person baptized may be *dipped* in water; and such an immersion or dipping ought to be made thrice, according to the canon." Exactly to the point! That persons baptized were immersed in water is incredible, as Mr. Godwin has shown in various parts of his book; but see how excellently purify will read in the place of *dip*,—"The persons may be purified in water; and such a purification ought to be made thrice, according to the canon." By this supposition we suppose, to use Mr. Godwin's words, "what is simple, appropriate, and usual;" by the other, "what is inconvenient, indecent and unparallelled." But what is Johnson's next example? It is from Dryden's *Æneid*:—

"Old Corineus compass'd thrice the crew,  
And *dipp'd* an olive-branch in holy dew,  
Which thrice he sprinkled round, and thrice aloud  
Invoked the dead, and then dismiss'd the crowd."

Another confirmation of the theory ! Who could obtain dew enough to be able to immerse in it the branch of an olive-tree ; dip cannot mean immerse here ; but we must read purify, as it was suitable that the olive-branch should be purified for so sacred a purpose, and the dew was holy :—

“ Old Corineus compass'd thrice the crew,  
And purified an olive-branch in holy dew.”

One more specimen will suffice. Johnson derives it from Pope's *Dunciad* :—

“ There, in a dusky vale, where Lethe rolls,  
Old Bavius sits to *dip* poetic souls.”

*Dip souls ! Immerse souls !* Happily in construing this phrase we are not left to our own resources. Mr. Godwin says pertinently, “ No reasoning, surely, is required to prove that the classical cannot be the scriptural sense of the word, in relation to the soul,” page 38. “ It is certain that the baptism of the mind was the purification of the mind,” page 43. Thus instructed, we take the word purify : “ Old Bavius sits to purify poetic souls.” The whole design of the *Dunciad*, too, if we remember rightly, is to show that some “ poetic souls ” needed to be purified. As Mr. Godwin says of *baptizo*, so we say of *dip*, “ It is highly probable, that ‘ dip ’ denotes to purify.”

Are we trifling ? Not at all. We are showing, with the utmost seriousness of purpose, that if the same course were pursued in reference to a common English word which every body understands, as is pursued by some respectable scholars in reference to a Greek one, its meaning might be plausibly represented as dubi-

ous ; that if our Lord had spoken English, and had enjoined his apostles to dip those who received their testimony, his command would have been liable to become, as now, the occasion of debate ; and that if the principles on which it is contended that to baptize is to purify were applied to words in general, there would be no certainty in language. It is perfectly fair argument to show, as we think we have done, that if the courses adopted of late years by some dissenting pædobaptists especially, in reference to the word *baptize*, were employed respecting the English word *dip*, it might be contended plausibly, that to dip means to mortgage, to moisten, or to purify, but that there is no satisfactory evidence that persons said to have been dipped ever were in the water at all. If in attempting this we have said anything that seems disrespectful to any Christian brother whose name we have mentioned, or to whose arguments we have adverted, it has been unintentional, and quite contrary to our desire. If we thought that the pleasantry in which we have indulged would be offensive to the gentlemen whose writings have occasioned it, we should regret it deeply ; but men of learning and substantial worth are not generally so sensitive in reference to this as their inferiors, and without it we do not know how to expose the fallacy of this doctrine.

For the remainder of this article we find that it is necessary to trespass on the patience of our readers another month.

## BRIEF NOTICES.

*The Standard Edition of the Pictorial Bible.*  
Edited by John Kitto, D.D., F.S.A. With  
many Hundred Woodcuts, and Thirteen  
Engravings on Steel. Part I. London :  
C. Knight and Co. Large 8vo. pp. 176.

It will afford great pleasure to all who appreciate as we do the merits of Kitto's Commentary, to find that a new edition of it is called 'x, and that its publication in a greatly improved state has commenced. Ten years having elapsed since its first appearance, during which great advancement has been made in some departments of biblical science ; and the author having had his mind occupied during the whole

period with kindred studies, he has undertaken to introduce certain additions and modifications which he believes will conduce to the increased usefulness and acceptability of the work. The specimen before us, including the book of Genesis and four chapters of Exodus, indicates that the new matter will greatly enhance the value of the original performance. Ten closely printed pages are occupied with instructive introductions to these two books and to the Pentateuch generally, which, like a great number of the notes, appear now for the first time. The publisher estimates the additions at three or four hundred pages, but proposes that the whole shall be comprised in thirteen monthly



parts at four shillings each, or fifty-two weekly parts at one shilling each. It may be necessary to apprise readers who are not acquainted with the work, that it avowedly avoids doctrinal interpretation, and reference to controversies existing among Christians; its object is to elucidate the inspired writings by reference to oriental manners and customs, history, geography, botany, zoology, antiquities, and criticism; and in all that belongs to these departments it is unrivalled.

*The Use of the Body in Relation to the Mind.* By GEORGE MOORE, M.D., Member of the Royal College of Physicians, &c., &c. London: post 8vo. pp. 431. Price 9s. cloth.

Attentive readers of our pages will remember a volume published last year, by Dr. Moore, entitled, *The Power of the Soul over the Body*, successive editions of which we noticed, giving also some extracts. This, on the *Use of the Body in Relation to the Mind*, is similar in character, and not less interesting or less adapted for usefulness. It contains several hundred pages of instructive reading on subjects of practical importance which are not often treated of under the combined influence of science and religion. Religious discussions of these topics are not often scientific; and scientific disquisitions upon them are seldom religious; but these dissertations are by a Christian physician who has devoted much attention to physiology, whose desire to promote the spiritual welfare of his readers is strong, and who is evidently much addicted to thinking. His reading has furnished him with a great variety of facts which he makes use of to illustrate his opinions, and from which he deduces pertinent inferences. Intelligent young persons, parents of families, and pastors of churches, will find in this volume very much that they will be able to turn to good account.

*Compendium of the History of Doctrines.* By K. R. HAGENBACH, Dr. and Professor of Theology in the University of Basle. Volume I. Translated by Carl B. Buch. Edinburgh: T. and T. Clarke. 8vo. pp. xvi. 496.

This is the third of the four octavo volumes promised to subscribers for the very moderate sum of one pound, by the house to which students were indebted for the Biblical Cabinet. It is by a professor of theology who belongs to the orthodox school of Germany, and whose reputation among his countrymen is high. The work of which it is the former half is designed to exhibit "the gradual development of the doctrines of the Christian church, the various aspects they have assumed in the course of time, and the changes they have undergone through the influence of civilization in different ages of the world." This volume includes three periods; the first, from the close of the apostolic age to the death of Origen (from the year 80 to 254), "the age of Apologetics;" the second, from the death of Origen to John Damascenus (240 to 730), "the age of Polemics;" the third, from John Damascenus to the Reformation (730 to 1517), "the age of Systems." The translator, observing that the author has not paid much attention to English theology, says

that he has endeavoured to supply this defect by adding references to such works as he thought would be most useful and accessible to the English reader. We rather regret that he has done this, as his own acquaintance with English theology does not appear to be extensive. A remarkable prominence is given in his references to writers belonging to the congregational denomination. As a compendium, which it professes to be, the work will be useful to students of ancient theology.

*A Memoir of the Life and Character of THOMAS WILSON, Esq., Treasurer of Highbury College.* By his Son. London: 8vo. pp. xii. 584. Price 12s.

We often speak of works as especially adapted for ministers and students. This is a book which we would strongly recommend for the preusal of gentlemen engaged in secular business, or exempted from the cares of business by the possession of property. The name of Mr. Wilson has long been extensively known as that of a man devoted to the promotion of religion, and active in the management of important institutions connected with the congregational churches. The zeal and enterprising vigour by which he caused the erection of many large and commodious places of worship, both in the metropolis and in provincial towns, and their appropriation to the diffusion of evangelical truth, secured to him great and deserved influence in his own circle, and the respect of thousands out of it. How often have we heard the remark from ministers of our own denomination, during the last quarter of a century, "We want a Thomas Wilson!" He possessed considerable mental energy and independence, and he did not confine himself to one form of doing good, or to a beaten track. He was diligent and persevering, steadily pursuing courses which he believed to be conducive to the public good, and in most cases pursuing them successfully. His biographer appears to be a son worthy of his father; the sound judgment and good feeling evinced generally in the observations he has intermingled with the narrative, have afforded us much pleasure. The volume will undoubtedly yield both gratification and profit to those of our readers to whom it may become accessible.

*Letters to my Unknown Friends.* By a Lady. London: Longmans. 16mo. pp. 294.

It is necessary to state that the unknown friends to whom this unknown author addresses her letters are young ladies who are presumed to possess religious principles, amiable dispositions, and intelligent minds. The subjects of the letters are indicated by the following table of contents:—I. Contentment.—II. Temper.—III. Falsehood and Truthfulness.—IV. Envy.—V. Selfishness and Unselfishness.—VI. Self-control.—VII. Economy.—VIII. and IX. Cultivation of the Mind.—X. Amusements. Having perused the whole, we do not hesitate to say, that we are acquainted with no book of the same general character which we could more cordially commend to the interesting class of persons for whom this is intended. It bears evidence of variety and solidity of knowledge, habits of correct and extensive observation, a

sound judgment, and an ability to exert a powerful influence on the minds of others. It is gratifying to add, that it is further distinguished by an utter absence of that puerile and wearisome sentimentalism from which the productions of anonymous female authors are not always free.

*The Evangelical Alliance: what it is, and what it ought to be.* London: Aylott and Jones. 8vo. pp. 24.

The author of this tract believes that many who are now sincere and warm-hearted advocates of this Alliance have not yet sufficiently considered what it is, either as to its present basis, or its probable result. The basis, he argues, errs by defect: a man might sign every word of the nine points of which it consists and yet reject, both in theory and in practice, the moral precepts of the gospel. The veriest antinomian could subscribe to the whole. "There is nothing to prevent one member of this doctrinal Alliance throwing another member into prison, or despoiling him of his goods, for not paying money to a system against which his conscience revolts." This basis, in another point of view, he says, errs by excess: it excludes many of the holiest and most actively benevolent men of whom the world can boast—men with whom many of the advocates of the Evangelical Alliance feel it an honour to labour, both in private and in public life. He alleges that the basis of the union is a verbal, and not a real basis. "We were just beginning to see the dawn of a true living Christian unity in the mutual agreement no longer to fight for words and phrases, no longer to chain down the church to a final test, but to rally round the word of God as the standard of truth, and the manifestation of the Christian character as the best evidence of true discipleship. In the midst of this hope we have had again to witness the vain attempt of setting forth 'the essentials of Christianity,' in a doctrinal formulary—the re-introduction of the very thing which has caused almost all the controversies of the church; we have had to witness men who ought to have better understood the nature of truth and the human soul, seeking a great Christian union by holding forth that very system of creed making, which ever has been, and ever will be, the main principle of discord and division." The author thinks, that in the proceedings of the Alliance, the present separation of evangelical denominations, with its attending evils, has been much exaggerated, and hopes that the world will not judge all protestants, at least, by the confessions of the Alliance. He points out what he conceives to be, in the Alliance, decided elements of contention, the perpetuation of the theological delusion, and fruitful germs of religious dictation. "The nine points will be looked upon as the touchstone of full orthodoxy, and the Christianity of those who cannot subscribe to all its requisitions will be more than suspected." Whatever be men's intention, yet, when they become knit together in any particular association, they cannot avoid cherishing a kind of *esprit de corps*, which makes them look coldly, jealously, or suspiciously, upon those who occupy a position in any measure antagonistic. "When an asso-

ciation starts upon a fixed doctrinal basis, the effect is to fetter theological freedom, to uphold doctrines by authority rather than evidence, and to punish difference of opinion, or at least the open expression of it, by drawing invidious lines of separation in the theology of the universal church."

*The Theological Register, and Monthly Advertiser of New Works and New Editions published in Great Britain, America, and on the Continent, of Works in Divinity, Ecclesiastical and Church History, Polemical and Practical Theology, Sermons and Charges, Christian Biography and Miscellaneous Religious Publications.* London: Shaw. 8vo. pp. 20.

This is the first number of what is intended to be a monthly list of new theological works published in Europe and America, containing their full titles, size, and price. Information respecting new books is solicited from authors and publishers; and arrangements are made, it is said, to obtain from America copies of important theological productions, which are to be inspected at the office, 27, Southampton Row, Russell Square. A subscription of three shillings, paid in advance, will secure an unstamped copy of the Register for the year; and stamped copies may be secured at a proportionate cost.

*The Naturalist's Poetical Companion; with Notes. Selected by the Rev. Edward Wilson, M.A., F.L.S. Second Edition. With Fifty-seven Illustrations, by W. H. Prior.* Leeds: Knight. 16mo. pp. 416.

The connexion between a taste for poetry and fondness for the beauties of nature is quite close enough to make it easy to account for the demand for a second edition of this work, consisting as it does of several hundred extracts from a great number of writers, for many of whom niches in "Poet's Corner" might fairly be claimed.

*Monthly Series. Blights of the Wheat, and their Remedies.* London: R. T. S. pp. 192. Price 6d.

More than sixpenny worth of ability to converse instructively with agricultural neighbours may be gained from this treatise, in the production of which, Professor Henslow and the Rev. I. M. Berkeley have aided the author, the Rev. Edwin Sidney.

#### RECENT PUBLICATIONS

##### Approved.

Union to Christ, and to his Church; or, The Duty and Privilege of all to Believe in Christ, to Confess Christ, and to become Communing Members of the Church of Christ. By the Rev. THOMAS SMYTH, D.D., Pastor of the Second Presbyterian Church, Charleston, South Carolina. Edinburgh: Kennedy. pp. 117.

Closet Hymns and Poems. By JAMES EDMESTON. London: R. T. S. Square 16mo. pp. 120.

A Reply to the Charges and Strictures of the Free Church Magazine, on the Tract entitled "The Origin, Claims, and Antiquity of the Baptists." Published by the Baptist Union of Scotland. By FRANCIS JOHNSTON, Minister of Drummond Street Chapel, Edinburgh. Edinburgh: 16mo. pp. 60. Price 5d.



# INTELLIGENCE.

## ASIA.

### EVANGELICAL ARMENIANS IN TURKEY.

THE Rev. William Goodell and six other missionaries of the American Board of Commissioners for Foreign Missions have issued a circular dated Constantinople, March 14, 1846, entitled, *Statement Relative to the Persecution of Evangelical Armenians in Turkey*. If Paul were to write again, he might say, it appears, as he said to the believing inhabitants of the same region, nearly eighteen hundred years ago, "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Of the 3,000,000 of Armenians in Turkey, the majority are still to be found in Armenia, while the city of Constantinople alone contains not less than 150,000 of that race; and they are found in large numbers in nearly all the great cities of Turkey. The church to which they belong, although not acknowledging the pope, like the rest of the oriental churches, resembles the Roman, in the mass, worship of saints, relics, and pictures, and other doctrines and practices.

A mission to the Armenians was commenced in Constantinople in 1831 by missionaries from America, who have ever since been labouring in various parts of Turkey among this people, with the design, not of proselyting them to any sect, but simply to declare unto them the truth as it is in the gospel of Jesus Christ. They have left the result to the providence of God, indulging the hope at times of a reformation within the church that should bring it back to evangelical purity. These missionaries, who have been residing at Constantinople, Smyrna, Broosa, Trebizond, and Erzurum, as a means of contributing to this desirable end, besides preaching and conversations with persons of all ranks and orders, have translated the scriptures into the modern languages of the people, circulated religious books, and established schools.

As the result of the reading of the word of God and listening to plain exhibitions of the gospel scheme, thousands of Armenians in Turkey have become intellectually enlightened, and acknowledge the truth of the evangelical system in contradistinction to the traditions in which they had before trusted; while hundreds, by the grace of God, have received the sincere love of the truth. These latter, by receiving the truth,

were soon led to feel that certain dogmas and practices of their church are sinful, and that they could no longer innocently and with a good conscience practise them; and they would not conform hypocritically for the sake of temporal advantages.

The ecclesiastical powers of the Armenian church becoming acquainted with the state of mind of the evangelical Armenians, began, five years since, to prohibit the people from reading the modern versions of the scriptures and the books from the mission presses, and to prohibit youth from attending mission-schools.

But these measures having been found insufficient to discourage the awakened zeal of the people for the truth, more stringent measures were adopted; so that, for the last four or five years, there has hardly been a period when, in some part of the empire, men were not suffering persecution for righteousness. The servants of God, including priests as well as laymen, have been banished or exiled to distant countries, oppressed with increased taxes or heavy fines, imprisoned in dark holes with chains to their necks and feet, or bastinadoed almost to death: one individual by the hands of a bishop, and in another instance three men, at the instigation of, and in the presence of, the village priests.

But this degree of persecution has still been insufficient to stop the spread of light, or to extinguish the love of the truths of the gospel in their awakened minds. In Constantinople especially the interest, in becoming acquainted with the living way of salvation, has continued to increase. The ecclesiastics and primates of the Armenian church, feeling that something must be done, and aware that the largeness of the number of those who are evangelically disposed incapacitated them from exiling all, devised a new course of persecution. In the first place, on the first sabbaths of February the patriarch solemnly excommunicated with anathemas all the adherents of these "new doctrines." Now, although the evangelical Armenians love the community in which they were born with all the strength of national feeling, they could still bear in silence the merely being excommunicated from a particular church on account of their adherence to the gospel of Christ. But this was far from being the sole design or result of the anathema. Their position as anathematized persons has been made a pretext, with the connivance and aid of some of the Turkish authorities, for putting all of them out of the pale and protection of the

civil law, for depriving them without appeal of their houses, shops, and trades, for false actions in court and false imprisonments.

Their enemies, to effect this result, have employed all their power. The patriarch holds up the terror of anathema to every one, however near of kin to the persecuted, who buys from, or sells to, or refuses to join in bringing calamities on, these pious men. Calumnies are circulated in high places as to the nature of this religious movement. The monied influence of Constantinople, which is chiefly in the hands of the Armenian bankers, is brought to bear with fearful effect in preventing any persons, high or low, civil officers, merchants, shopkeepers, or householders, from relieving or sustaining the persecuted. They are driven out of houses owned by themselves, or held for a term by contract; they are spoiled of their goods, all but one of their shops in the city, having been forcibly shut; many have been iniquitously deprived of their trade-licences, and four are contemptuously and cruelly confined in a foul prison. They are prosecuted for debts never contracted, or not yet due, and are impotent to secure their own debts by the arm of law. Their houses are mobbed and stoned, and it has become impossible for them to walk in safety in many parts of the city. And the thousands who sympathize with them in their distresses, are deterred by threats of similar injuries from becoming their sureties, or testifying to the truth in their behalf. And, to crown all, they are threatened with exile.

The number who have been made to suffer in consequence of these persecutions, is probably several hundreds, including families. And the number who have felt themselves obliged to succumb to the demands of the ecclesiastics, to keep their families from starving, is not a few; yet we rejoice to state that, with three or four exceptions, all those who had given us evidence of sincere piety have shown great firmness of faith, cheerfully suffering persecution for Christ's sake. They are chiefly men of the middle walks of life, who were in comfortable business, and are of solid and sober character. But they have had the boldness to throw themselves into the breach for the cause of Christ and his church, ready as they hope to suffer even unto death, thinking not so much of immediate deliverance for themselves as of contending for spiritual and religious privileges for the hundreds in Turkey and Syria, and for future generations, whose lot is depending upon the issue of this struggle for their faith at the capital.

And now, in behalf of these, our persecuted brethren in Turkey, we, as their most natural representatives, feel constrained to address evangelical and protestant Christians throughout the world. They have uncommon claims for our co-operation and sympathy. Having embraced cordially and earnestly the eternal

truths of the bible, and taken it as the sole standard of appeal for doctrine, they must be regarded as having essentially the same faith as that of the protestant churches. But, besides this, they are made to suffer with the very name of protestant, a name attached to them by all their enemies as a reproach, and made to be synonymous with blasphemous and atheist. Are not men, who are made to bear our name, and who are substantially of our faith, in a city of Europe, in the nineteenth century, in the presence of unpersecuted Greeks and catholics, and in the presence of the representatives of six protestant powers, when exposed to every hardship and wrong merely for their religious opinions, entitled to appeal to enlightened protestant countries for sympathy and aid, and for the exertion of influence in their favour?

We believe that they are thus entitled, and that they will find all needed aid. And therefore we have actually taken upon ourselves the responsibility of receiving, in the name of Christ, one or two hundred persons, thrown by oppression upon the wide world without the right to work for their own support; and of providing them for the present with food and shelter at the charge of the universal church of Christ, persuaded that this is what all the friends of the rights of conscience would expect and demand at our hands. And we shall not cease this necessary provision for them till we see, from the want of the supply of funds, that there are none who care for the interests of the truth here. "Remember them that are in bonds, as bound with them."

But although we here allude to their pecuniary wants, our principal object in making this statement is to excite such an expression of opinion on the part of our fellow-Christians in protestant countries as shall secure for the persecuted evangelical Armenians in Turkey the free exercise of their religious sentiments; and that it shall no longer be the sole condition of their being unmolested in their persons or property, that they conform to doctrines and ceremonies which they and we regard as forbidden by the word of God. In Turkey, while every other form of the Christian religion is recognized by the government and tolerated, shall men, having a faith resembling our own, be treated, on that account alone, as the vilest of the vile? Besides, all classes of Christians here, Greek, catholic, or Armenian, find powerful friends, and among protestant ambassadors too, active to plead for them when oppressed. Shall it be known and declared here and in all the world, that their being called protestant is to be the very barrier to any decisive and effectual efforts in behalf of evangelical Armenians? We cheerfully acknowledge the readiness of protestant ambassadors to exert themselves in behalf of those who suffer for conscience' sake. And



all that we can desire is, that they may not be hindered by a want of interest at home from accomplishing all the good which they may be inclined to attempt. We appeal to all in protestant countries, who love justice and hate oppression, to use their best influence speedily and in such direction as may seem to them most promising, to secure the immediate removal of all obstructions to the toleration of these conscientious men in Turkey, equally with all other Christians. We also look confidently to our fellow-Christians that, in the name of Christ and for the love of truth and righteousness, they will show their sympathy for those who are thus suffering religious persecution by furnishing such relief as they are able to afford.

## AMERICA.

### REVIEW OF LAST YEAR.

At the close of the year 1845, the Boston Christian Watchman, reviewing the year that was closing, made some observations which we did not observe at the time, and which even now have not lost their interest.

"The progress of religion, during the past year, has been various. Although, in our own country especially, there have been some revivals, or other manifestations of progress as respects the increase of converts, yet the cause of religion has by no means been stationary nor retrograding. In many places there has been a diminution of members, but an increase of knowledge, of purity, and of consistency, in the churches. As it respects this country at large, the progress of religion has been chiefly in the intellect, rather than in the feelings. Men have thought much, and felt little. They have discussed questions of doctrine, of church polity, and of morals, but have said little on the subject of immediate repentance, and the salvation of the soul. It has, by no means, been a lost season. New doctrines have been discussed and pronounced heresies; measures have been examined and discarded. Important principles have been settled. And the churches have been shaken and sifted. Winds of doctrine have blown in all directions, and the faith of Christians has been tried. But the converting influence of the Holy Spirit has been, to a remarkable degree, withheld from the ministrations of the gospel.

"The decline of religious influence in the public mind, is manifest in the increase of amusements. Theatres, public shows, and parties, are far more prevalent than they were a few years ago. If there is less of extravagance, and of fanaticism, there is, also, less of ardent piety, and of devoted spirituality. The very extravagance of fanatics

may have made Christians too timid in manifesting that tender concern for sinners which they ought, and that steady zeal which, united with charity, is equally the dictate of duty, and of sound common sense. Christians, too, and ministers, appear more afraid than formerly of acting individually and independently in the cause of religion. They are afraid to attempt a revival till there is a concert of action. In the southern portion of our country, revivals have been more frequent.

"In other countries there has been little of interest, as it respects the development of spiritual Christianity. In England, the leading religious topics of public interest have been those growing out of the Romish tendencies of a party in the established church. There has been a marked and unusual activity among the various dissenting religious bodies in England; many new places of worship have been erected, and a considerable number of new converts have been added. The movement in Germany, under the influence of Ronge and others, may be regarded as an intellectual, rather than a spiritual, development. It is the mind of Germany indignantly rousing itself, and bursting the ignoble fetters in which it has been so long held by the shameless emissaries of the papacy. The Vatican is already alarmed at its progress, for the pope and his counsellors well know that a strong party in Italy itself is only waiting a safe opportunity to throw off their galling chains. In Switzerland, and France, and in many parts of northern Europe, the principles of religious toleration are openly avowed, and in some places religious liberty is ably advocated. Thus the way of the Lord is preparing among the nations of Europe."

### NOVA SCOTIA.

Dr. Crawley, professor of theology at Horton College, has resigned his office in that institution, having accepted an invitation to become pastor of the church in Granville Street, Halifax, lately under the charge of Dr. Belcher. The conductors of the college are anxious to fill up the vacancy by obtaining the services of a minister from England. In a letter on the subject, which we have seen, it is said, "Though we are comparatively a small people in an infant country, nevertheless we need a man of high mental endowments, of energy, and prudence. Could we obtain such a person as Mr. Cramp, without intending any improper flattery of that gentleman, and to judge from our short, but exceedingly interesting acquaintance with him, we are prepared to say that confidence and satisfaction on the part of our churches and ministers would be likely to be immediate and universal."

## AFRICA.

## EXPULSION OF DR. KALLEY FROM MADEIRA.

After enduring much persecution, and persevering several years in his endeavours to make known the gospel of Christ among the inhabitants of Madeira, Dr. Kalley has been compelled to leave the island. An interesting account of the circumstances is contained in a letter from Mr. Miller, a brother-in-law of Dr. Kalley, dated, "On board the ship William, Funchal Bay, August 14, 1846," which we extract from the Edinburgh "Herald of the Churches."

"You are well aware of the long-continued persecution to which the poor protestants here have been exposed—brutally beaten and maltreated on all hands, without the least notice being taken by the authorities of such outrages, or anything being done towards the punishment of the perpetrators. Encouraged, as was natural, by all this, the enemies of the truth, instigated by the priests, on sabbath the 2nd instant, took a more daring step. On that day a few Portuguese had assembled, by permission, in the house of an English family (Misses Rutherford), for reading the scriptures and for prayer. On the meeting breaking up, and the Portuguese gentleman who conducted it passing out, he was met by a mob headed by a cunego or canon of the cathedral, who thrust an image before his face, and desired him to 'adore his God.' Passing quietly on with some mild expression, the priest struck his hat from his head. One or two others who followed the gentleman were struck, deprived of their Testaments, &c. The bulk of those at the meeting were afraid to venture out. The mob besieged the house till late in the evening; they then left, and the guard, which had been sent, left also. About one o'clock in the morning the mob returned—they broke the windows of the house; a large stone thrown through a window, narrowly missing one of the ladies, who was remonstrating with the mob on the illegality of their proceedings. They forced open the door, commenced a search for those within, brutally injured one of those whom they fell in with, laying his head open to the bone with a large stick, and throwing him over the balustrade; and they were proceeding in their work of violence, when some police and soldiers arrived, and put a stop to it. Two of the perpetrators of the outrage were apprehended on the spot, but were set at liberty the very same afternoon! What could be looked for as the consequence of this? Perhaps exactly what has happened. The rabble, apparently satisfied, not only of their power, but of their security, paraded the streets in parties with music, vociferating against the Kallistas and Calvinistas, and threatening an attack upon the house of my brother-in-law the following sabbath. These

threats were kept up throughout the week, and the very hour at which it was to take place (eleven o'clock, forenoon), and the signals arranged, were, towards the end of the week, openly spoken of. In these circumstances, Dr. Kalley felt it to be his duty to make the civil governor and her Britannic majesty's consul aware of the exasperated feeling which existed, and the danger to which he was exposed; and he demanded, as a British subject, the necessary protection. I waited on them both also on Saturday with a similar purpose. Protection was promised. How was the promise fulfilled? A party of six or eight soldiers were sent on the Saturday evening to guard the house; but, about the dead of night, my brother-in-law and I, who had been busy for several hours fastening additional bolts to the doors, barricading windows, &c., overheard the soldiers in familiar converse with men who were walking about outside the wall, in masks, and with their faces blackened, and in converse with those whom we heard whetting their knives on the door lintels as they passed, preparing, as they said, for the 'killing on the morrow.' This at once struck conviction to our minds that the very men sent to guard, or their employers, were faithless, and that life was in imminent peril. After consultation and prayer, we resolved it was my brother-in-law's duty to flee—to trust himself, not to the protection of faithless men, but to the good providence of God, to guide him to a place of concealment for a time. Mrs. Kalley and I disguised him, and he left by the garden, and found his way through fields and vineyards to the house of a friend. I then got Mrs. Kalley removed in disguise to my house, and after making all as secure as possible, left myself, about daybreak, riding quietly through the soldiers in front, as if leaving all things as usual within. At the hour fixed (eleven o'clock), the mob collected in front of the cathedral, where they had been at mass, moved to Dr. Kalley's house, broke into it in a few minutes, in presence of the governor, head of police, and a party of soldiers—Mr. Stoddart, her Britannic majesty's consul, being also shortly afterwards on the spot—and ransacked and destroyed at their pleasure, taking especial delight in heaving bibles and other books and papers from the windows, and making a bonfire of them upon the street. Their eager search for the doctor was, of course, in vain. Meantime, after seeing from my windows that the mob had the mastery, I had removed with Mrs. Kalley and my family to the British consulate, judging that my house would be the next point of attack and search. Failing in their principal object—the possession of Dr. Kalley's person—and believing what was told them, that my house was empty, they came next in a body to the consulate, demanding Dr. Kalley, and would have suc-



ceeded in breaking into it, but for the interference of the soldiery. While all this had been going on, seeing that there was no safety for Dr. Kalley on land, we had been taking measures for his being removed secretly, and again in disguise, to the beach, to be placed on board some English merchant ship in the bay. Before this was completed, the mob got some hint of the movement, and rushed to the beach. In God's good providence, however, they were a little too late for their object. Dr. Kalley, when the mob reached the beach, was on the sea, and being put on board the West India mail steamer, which had providentially almost at the moment arrived. After the most agonized feelings for some hours, we now breathed freely. No more violence was done in the city that night, the mob having taken their way to the country, to fall upon some obnoxious Kallistas, or rather their houses, which had for several days been deserted for safety; and Mrs. Kalley was quietly placed on board the steamer with her husband.

"We were now in hopes, the principal object of their aversion being thus violently forced from the island, that quietness might be restored. Next day, however, after remaining during the night with my family at the consulate, I was met at all hands with reports, that the mob having felt their power, were determined to use it in attacking the houses of those persons especially who had been particularly connected with Dr. Kalley, and forcing them too to leave the island; and we were advised, together with the Misses Rutherford and Mr. Tate, in whose house my brother-in-law was for a time concealed, to take refuge on board some ship in the bay. We did so on Tuesday (the whole of the three families), one of the Misses Rutherford in extreme ill health, and almost killed outright by the events which had taken place, and Miss Tate (also extremely delicate)—and so we at present remain, obliged, in all probability, to leave the island by the very first opportunity; while the enemies of the truth are scouring the country in all directions in search of the Kallistas, hundreds of whom are at this moment driven to the dens and caves of the earth for shelter from their persecutors. What a *distressing* state of things for the protestants here! How *disgraceful* to the British government and nation, if such outrages as have been committed on British persons and property are not rigidly investigated, and their perpetrators, and those who have instigated and connived at them, brought to the strictest account! What blame somewhere, long ere this, that such outrages on British subjects should be thought of and attempted in Madeira! At this moment there is no security for life or property in the island—all are at the mercy of an ignorant and savage mob, instigated by maddened and revengeful priests. In regard

to the attack on my brother-in-law's house, the belief is prevalent, that if not actually arranged between the local authorities and the priests or mob, it was at least connived at by the former. Finding they could not remove him from the island by law, they were satisfied to have him driven from it by a mob; and certainly there is very great reason for such a belief. We ourselves discovered the guard that was sent the evening before the outrage, to be faithless. The *civil* governor, I am assured on good authority, had a considerable force placed at his disposal by the *military* governor, but he refused to avail himself of their aid, while the soldiers who were brought to the spot he would not allow to act effectively, though insisted upon to do so. It will be for the British government, however, to investigate all, as well as how far their own representative did his *devoir*, then and before this time, for maintaining the honour of the British crown; and providing for the safety of British subjects; and surely the nation generally will feel that their honour has, in all this, been most seriously compromised. The governor told Dr. Kalley, when he demanded of him protection from the threatened assault, that he was himself the cause of the disturbances; and I dare say that there are many in half-popish England who will most gladly believe it. But those who best know Dr. Kalley's proceedings here, know well that he has been strictly keeping within the limits assigned to him by the decisions regarding him—incorrect as these may have been in their interpretation of the treaty between Great Britain and Portugal, as well as of the terms of the Portuguese constitution and law. He was *not* at the meeting at Miss Rutherford's, though it was attempted to have it believed that he was. The cause of the disturbances has not been the *teacher* of the truth, but its *enemies*. For years the bible readers have been insulted, attacked, and brutally maltreated at all hands, and the aggressors have gone unpunished. They have had their houses burned by incendiaries—they have been imprisoned by the authorities for quietly meeting for reading the scriptures and prayer. Here was direct encouragement to do all and more—to make the attack on Miss Rutherford's. Who, then, were the guilty persons? Most certainly not the least guilty were the authorities. As for the second still more daring act of violence, it is for the British government to inquire how far their representative here took such notice of the *first* as might have prevented the *second*.

"The present seems a dark day for Madeira. It would almost seem as if the light of the gospel were to be violently trodden out. The Lord reigneth, however. He will plead his own cause. He will avenge his own people. To the prayers of his people throughout the world, and especially in Great

Britain, we commend his cause and his people here."

Dr. Kalley has arrived in this country.

## EUROPE.

### BAPTIST CHURCH AT HAMBURG.

The pastor of this church, Mr. Oncken, is now in England, having visited us in the hope that the friends of truth in Great Britain will aid him in erecting a plain and neat building adapted to the size of the congregation that is now accustomed to assemble on Lord's days to hear the gospel of salvation from his lips.

The church was formed, in 1834, of seven members; and though passing through successive trials and persecutions, its labours have been so blessed that more than 500 persons have been baptized, and upwards of 300 believers are at present sweetly joined together by "one Lord, one faith, and one baptism." Among these are fifty converted Roman catholics, and six descendants of Abraham. More than sixty brethren, who have gone forth from this church, are now spreading the glad tidings of salvation among Jews and Gentiles, from Scandinavia and the shores of the Baltic to Switzerland and Hungary, and from the Rhine to the Vistula; and, as the Lord is opening a wide field of labour before them in various directions, they express their hope, both from this fact and from the rich blessing with which he has hitherto accompanied their efforts, that far greater things will yet be achieved, if they "continue stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord."

Their assemblies were formerly convened in private houses; but when these would no longer contain the increasing number of hearers, an old warehouse was hired; but even this is now by far too small for the attendance, so that many persons who would become hearers are prevented from doing so for want of room. They need a place in which one thousand persons can be seated. The members of the church, who are all poor, have done what they could; they have subscribed £127, and if they can obtain between £500 and £600 from their brethren in England and Scotland, they expect to be able, with the help of their transatlantic brethren, to accomplish their undertaking.

## ASSOCIATION.

### EAST AND NORTH RIDING OF YORKSHIRE.

Fifteen churches constitute this body :—

Bedale.....	R. Johnston.
Beverley.....	J. Voller.
Bishop-Burton.....	W. B. Davies.
Boroughbridge.....	E. Trickett.
Bridlington.....	J. Dunning.
Driffield.....	G. Greenwood.
Hedon.....	D. M. Thomson.
Hull, S. House Lane... Do. George Street...	
Hunmanby.....	G. Patterson.
Kilham.....	J. Dunning.
Masham.....	D. Peacock.
Malton.....	W. Hardwick.
Scarborough.....	B. Evans.
Whitby.....	J. W. Parkinson.

At the annual meeting, which was held at Beverley, on the 8th, 9th, and 10th of June, Mr. Johnston presided. The circular letter, which had been prepared by Mr. Harness, was on the Nature, Causes, Results, and Remedies of Backsliding. Mr. Evans preached, and appropriate addresses were delivered by many of the brethren. A resolution was passed, that, in the opinion of the meeting, it would be a decided advantage to the churches in the North and East Ridings, to be united with the churches in the West Riding, in one county association; and that the secretary and brother Harness be a deputation to present that opinion to the West Riding Association.

### Statistics.

Number of churches.....	15
Baptized .....	79
Received by letter .....	14
Restored .....	5
	— 93
Removed by death.....	14
Dismissed.....	15
Excluded.....	122
	— 151
Clear decrease .....	44
Number of members.....	1344
Sabbath scholars .....	820
Village stations .....	14

Seventy of the number reported as excluded were members of the church in George Street, Hull, who retired with the late pastor, Mr. J. Pulsford, on his avowal of a change of religious views.

It was determined that the next meeting of the association be held at George Street, Hull, on the Monday, Tuesday, and Wednesday in the week after Whitsuntide.

## ORDINATIONS.

### STOCKPORT.

On Monday, Sept. 21, 1846, Mr. John Russell was publicly set apart to the pastorate of the baptist church assembling in Zion Chapel, Greek Street, Stockport. Mr. Jackson of Knutsford gave out the opening hymn; the Rev. F. A. Tucker, A.B., of Manchester read the scriptures and engaged in prayer; the Rev. C. M. Birrell of Liverpool delivered an introductory discourse, on the Nature and Responsibilities of the Christian Church, and



asked the usual questions, which were answered by Mr. Russell in a clear, distinct, and satisfactory manner; the Rev. W. F. Burchell of Rochdale offered the ordination prayer; the Rev. J. Lister of Liverpool delivered the charge to the minister; and the Rev. R. Morris of Manchester, and the Rev. W. Evans, missionary from Calcutta, closed the first service of the day. In the evening, service commenced at half-past six. Mons. E. G. De Valmont of Paris engaged in the devotional services, and the Rev. T. Dawson of Bacup closed the interesting services of the day by an appropriate and excellent address to the church and congregation. The services were highly interesting, and were numerous and respectfully attended, both by members of the denomination from neighbouring towns, and by friends from other communions.

NEWPORT, MONMOUTHSHIRE.

On Friday, October 9, Mr. William Allen, late of Horton College, was publicly recognized as the pastor of the English baptist church, late under the care of Mr. D. Rhys Stephen. Mr. T. Thomas of the baptist college, Pontypool, delivered the introductory discourse, Mr. John Frise of Usk offered the ordination prayer, and Mr. James Acworth, A.M., of Bradford delivered the charge. In the evening a sermon was preached to the people by Mr. William Hawkins, M.A., of Bristol.

NEWARK.

The Rev. J. C. Norgrove, late of Brittle Lane, near Stourbridge, was publicly recognized as pastor of the particular baptist church at Newark, on the afternoon of Monday, the 12th of October. The Rev. John Phillips of Southwell delivered an address on our "Reasons for Dissenting from the Establishment," which was full of truth and sound reasoning, and calculated to convince any man whose mind was open to conviction, that the bible contains no warrant for connecting church with state. After which, the Rev. Daniel Wright of Cosely gave a solemn and impressive charge to the pastor. A second meeting was held in the evening, when the Rev. John Craps of Lincoln spoke on the "Duties of Deacons," and the Rev. George Pope of Collingham on the "Duties of Members." Many neighbouring ministers and brethren of different denominations assisted in the devotional exercises. The services were deeply interesting, and produced impressions which we trust will not be forgotten.

SHOREDITCH.

The Rev. W. N. Elliott, late of Mill End, near Rickmansworth, has accepted the unanimous invitation of the church assembling in Ebenezer Chapel, Shoreditch, formerly under the care of Mr. Massingham, to become its pastor, and commenced his labours there the first sabbath in October.

SHELFORD, CAMBRIDGESHIRE.

Mr. William Symonds, late of West Row, Mildenhall, has accepted the unanimous invitation of the baptist church at Great Shelford to become their pastor, and entered upon his stated labours there, Lord's day, October 18th.

BOW, MIDDLESEX.

The public recognition of the Rev. G. W. Fishbourne as pastor of the baptist church at Bow, took place, amidst a very encouraging attendance, on Wednesday evening, October the 21st. The Rev. Samuel Davis, the neighbouring independent minister, commenced the service; the Rev. Joshua Russell asked the usual questions and offered up the recognition prayer; the Rev. Dr. Murch addressed the minister; the Rev. Joseph Angus, M.A., preached to the church; and the Rev. Dr. Davies of Stepney College concluded. Other ministers also took part in the very interesting service.

RECENT DEATHS.

MRS. PICKERING.

Died at Pitsford, near Northampton, August 31, Mrs. Elizabeth Pickering, in the twenty-sixth year of her age, the only surviving daughter of the late Mr. J. Carryer, whose decease was announced in the July number of this magazine. Mrs. Pickering had not been married twelve months before indications appeared of a malady which brought her to an early grave. In the midst of a circle of attached connexions, enhanced both by conjugal and maternal ties, with pleasing worldly prospects around her, it was no small struggle with nature to bid them all farewell; but before the struggle came, faith in a Saviour whom she had long professed enabled her to do this; supported by the assured hope that nearly the whole of those she most loved on earth were preparing to join her in that world where such parting scenes will be felt and feared no more.

REV. DAVID JONES.

Died, on Saturday, Sept. 26, in the seventy-fourth year of his age, the Rev. David Jones, the faithful and successful minister, for upwards of forty years, of the baptist church at

Newport, Pembrokeshire. He was a man in whose character were combined many excellencies, shaded with comparatively few defects, commanding the esteem and admiration of Christians of every denomination who knew him. Self-denying, affectionate, conscientious in all things, most exemplary in his deportment, endowed with popular talent, an eminently useful and truly a good man. "His end was peace." "His memory is blessed."

MRS. J. PALMER.

On the 5th of October, at Hitchen, Herts, after a severe and protracted illness, borne with much patience and resignation to the will of God, under peculiarly trying circumstances, Anne, the beloved wife of Mr. J. Palmer, and eldest daughter of Mr. Sugars of that place, in the thirty-sixth year of her age.

MR. JOHN PAXTON.

Died, on Wednesday, October 7, 1846, at the Bridge of Allan, near Sterling, John Paxton, for thirty-seven years deacon of the baptist church, Berwick-on-Tweed, aged seventy-five.

MR. G. GODWIN.

October 7, 1846, died at Malmesbury, Mr. George Godwin, gardener, in the sixty-eighth year of his age, who had been a steady and circumspect member of the baptist church in that town thirty-seven years. He lived and died an ornament to his profession.

MRS. ROBINSON.

On Tuesday, Oct. 13, 1846, in the fifty-third year of her age, died Mrs. Robinson of Tewkesbury, daughter of the late Rev. Elisha Smith of Blockley, Worcestershire. From her infancy she had been taught the fear of the Lord; and the faithful ministry of her father, which she was privileged to enjoy, tended, under God, to deepen and develop those gracious principles wrought in her by the Holy Spirit. No particular time is mentioned by her as the period when she first began to think more seriously of the concerns of her soul; but when only fifteen years of age, she devoted herself publicly to the service of Christ by joining the baptist church at Campden, then under the pastoral care of her father, and from that time she continued steadily and undeviatingly to pursue her onward course till called to her reward. The essential doctrines of divine revelation were believed by her with a firmness which no trial or sophistry could move; she felt their incomparable value and support; they were as living principles within, bringing her into fellowship with the Father and his Son Jesus

Christ, and their indwelling was manifested by a life of conformity to the lovely image of the adorable Redeemer. As a parent she felt a deep and tender solicitude for the spiritual welfare of each of her beloved children; indeed, no language can adequately describe the intensity of her anxiety for their conversion to God. Her letters to them are full of the most earnest appeals and entreaty, and her prayers, mingled with tears, were constantly presented to the divine throne on their behalf. Oh, that those prayers, registered in heaven, may be answered in the salvation of them all!

Being naturally of a most retiring disposition, her thorough enjoyment of religion and hearty attachment to the cause of Christ were not fully known, except to the few; but it was manifest to all acquainted with her, that she had a continual and earnest longing for Zion's prosperity; and by her constant attendance on the means of grace, she exemplified the language of the psalmist, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." Her last illness was solemnly sudden. Although much better than usual, an apoplectic paroxysm deprived her in an instant of the use of one side and the power of utterance. Like some traveller, who, having passed the most toilsome and dangerous part of his journey, finds himself overtaken by the storm and darkness of a tempestuous night, she found the shadows of an approaching dissolution fall upon her path when not looked for by her. But though thus suddenly smitten, she was not unprepared for the stroke; her heart was fixed, trusting in the Lord. And though not permitted vocally to bear a dying testimony to the faithfulness and preciousness of her unchanging Redeemer, and the support of that arm which holds up the pillars of the universe, yet it was delightfully apparent, in that period of extremity, that the name of Jesus fell with sweetness upon her ear. When asked by a friend if she found the Redeemer precious and a support to her in that trying hour, with a look of indescribable emotion she pressed his hand, and made evident signs that all was well. Some few appropriate passages of scripture were cited in her hearing, which seemed to afford peace and comfort. She lingered for a few days in great suffering, and then calmly fell asleep in Jesus.

## MISCELLANEA.

### SURREY MISSION.

This county mission held its autumnal meeting at Zion Chapel, Mitcham, on Tuesday, Sept. 29. The Rev. W. Chalmers, M.A., preached in the morning, and Charles Foster, Esq., presided over the meeting of the evening. One of the secretaries gave a



brief view of the society's operations, and read extracts from the journals of the missionaries; and it appears that the divine blessing continues to attend the labours of these devoted men. The claims of the institution were ably advocated by several ministers of the county, twenty of whom were present during the services of the day. In the afternoon a large company of friends assembled for dinner and tea in the school-room adjoining the chapel. The whole day's proceedings were delightfully characterized by Christian union and liberality; and an increased interest was awakened on behalf of this evangelical association, which has existed for nearly half a century, and has been honoured with the co-operation of many distinguished servants of Christ who now rest from their labours, amongst whom may be mentioned the late Rev. John Foster, an interesting record of whose village-services, in connexion with this county mission, appears in his recently published *Life and Correspondence*.

#### THE VOICE OF COLLECTIVE CHRISTENDOM.

How is this to be ascertained? Has it been uttered? What is its purport? The *Free Church Magazine* for October furnishes an answer to these questions. In an article on the Evangelical Alliance, especially in its treatment of questions connected with slavery, which the Free Church had been accused of encouraging, we have a parallel to Dr. Hook's celebrated admonition. Instead of, Hear the Church, our northern monitors say, Hear the Alliance! "We may hope," say they, "that the assailants of the Free Church may now be brought to admit the propriety of her conduct, since it has received the ratification of collective Christendom, and may desist from their fruitless attempts to injure her by their calumnious aspersions."

#### RESIGNATION.

The Rev. E. Davies, late of Lewes, having resigned his charge, concluded his ministerial labours there on Lord's day, Sept. 27, 1846.

#### COLLECTANEA.

##### THE MOVEMENT TOWARDS ROME.

"We perceive more and more reason, day by day, for the opinion, that the movement towards Rome, in the English church, instead of being 'over' and 'past,' as certain writers would fain persuade us, is as extensive, as real, and as effectual as ever. We believe that only the more honest, incautious, and outspoken of the party have yet seceded, and that they have left behind them hundreds of attached servants of the papacy, who

are at this moment labouring in various ways to carry the people towards Rome."

This is the language of the *Record*, which adds, "A very extensive publisher of Romish tracts and books remarked, very lately, that not a week passed in which he did not receive several letters from young persons in protestant families, requesting him to send them various popish works, by circuitous means, so as to reach them without coming to the knowledge of their relatives.

"Such is the work going on among us! What is to be done to stop it?"

The evangelical friends of the established church, whose sentiments the *Record* is supposed to express, would be displeased if we were to attempt to explain the lamentable fact by referring to the similitarity between the two churches. If we were to say, that they have principles in common, that if in some particulars the church of England is preferable to that of Rome, there are particulars also in which the church of Rome offers advantages which the church of England does not pretend to confer, and that therefore, in a time of religious excitement and activity, it is quite natural that earnest but misguided churchmen should desert St. Paul's for the greater magnificence of St. Peter's, it would be thought that we were treating the church of England harshly. Such is, however, the explanation given by an influential journal of their own. The *English Churchman* says, "Within the sphere of the church idea, the church of England exercises an influence, and the church of Rome exercises an influence. That idea is the common property, and often becomes the debateable ground, of both communions. Brought within the sphere of church influence, an English churchman's mind is also brought within the sphere of Roman influence. The church of Rome, because it is a church, and because it speaks and walks as a church, must attract, or, at least, arrest the notice of all who themselves rejoice in the name of churchman. The 'Romanizing' element is therefore inseparable from an Anglican revival: the Roman influence, and claim, and appeal, must co-exist with the simplest admission of the fact of the church of England claiming at all to be part of the church catholic." . . . "We have said, that individual defection to Rome was always to be looked for as an unavoidable accompaniment of an Anglican revival. As soon as the church of England stirs and moves, some of its individual members drop off to Rome. There always has been, as there is now, a constant flow in that direction: not a large burst and torrent of converts, but an oozing and leakage. Those who fall off are not all the highest of the Anglican mind, nor the lowest. They go and leave their equals and inferiors behind them. And yet they may be men of learning, and literature, and standing, and worth, and value, and

importance. They are fair average men; some much higher than others, some very common-place people indeed. Such, we say, has always been the case with the church of England, whenever it displayed life and revival at all. It was only in the eighteenth and nineteenth centuries that there were no secessions to Rome. Let any one look through 'Wood's Athenæ Oxonienses,' and he will be, as we were, quite surprised at the regular customary amount of Roman converts. And it seems part of our system that we should be constantly losing loose members that way."

The tendency of various parties in this country to entertain and promulgate favourable views of Romanism is, in our judgment, far more ominous than any other sign of the times. It was said, some time ago, that the Morning Chronicle, which is circulated extensively among dissenters, was edited by a Maynooth man; we know not whether that be the case or not, but we often see in it paragraphs adapted to give its readers a favourable impression respecting the Romish church. A few days ago the following sentences occurred in one of its leaders:—"The late Roman catholic conversions have at least done good to the protestant commonalty, in teaching us a lesson of humility and reconciliation. If that popery which has been held up so long to hatred and ridicule is embraced, at the greatest sacrifices, by some of the most learned and honest doctors and teachers of our own church, at least, it cannot be the shameful and wicked thing which has been the object of our scorn and loathing."

#### CONGREGATIONAL UNION.

The Autumnal meeting of this body was held at Plymouth, on the 13th, 14th, and 15th of October. It will be pleasant to many of our readers to learn something of the transactions; we will therefore give a brief view of those which are most deserving of notice, only premising that our knowledge is derived from the Patriot; that, for the sake of condensation, we shall not adhere uniformly to the words of its report; and that it is not our intention to intermingle any remarks of our own. Dr. Vaughan presided.

#### *Revision of the Constitution.*

By the Annual Assembly, this subject had been submitted to the Committee to be prepared for consideration at this meeting, then published, and finally brought up at the Annual Assembly in 1847.

It was resolved to retain the present test of eligibility for the connexion of churches with the Union, viz., previous union with a local association, but to require also a money qualification for membership; that the Union be no longer constituted of associations entire,

but of churches severally; that the annual payment of a church, in order to membership, be not less than ten shillings, and of an association not less than five shillings; and that the tutors of colleges, the officers of great religious societies connected with the Congregational body, and ministers belonging to associations, but ceasing to hold pastoral charges, be *ex officio* members, and that the Annual Assembly have power, in special cases, to appoint honorary members.

#### *Annual Meetings.*

It was resolved, 1. That a preliminary meeting of the Annual Assembly be held on the Monday of the missionary week, to which shall be submitted a statement of all business to be brought under the consideration of the ensuing sessions, whether by the Committee of the Union or by any other party; and the meeting shall thereupon nominate, as it may deem necessary, a Committee on each several matter of business, to consider and report thereon to the Assembly.

2. That, in particular, a Committee shall always be appointed at this meeting, to consist of five members of the Committee of the Union and seven brethren from the country, which Committee shall advise the Annual Assembly in the choice of officers and Committee for the year, and of Chairman and place of Autumnal meeting for the next following year.

3. That the Tuesday being henceforth yielded to the British Missions, for their public meetings, and opportunities on that and the other intervening days being obtained for the Committees to prepare the business for the Annual Assembly, its sessions be held on the morning and evening of the Friday, and on the morning of the Saturday.

#### *British Missions.*

The following arrangements were then agreed to, with the view to secure a more united and vigorous executive of the British Missions. These arrangements were recommended for the adoption of the Assembly by the Directors of the Home Missionary Society, the Committees of the Irish and Colonial Societies, in concert with the Committee of the Congregational Union:—

1. That, in their judgment, a more compact administrative union among the societies in question would be highly beneficial, by promoting unity, vigour, and economy in the conduct of their affairs, and by conciliating towards them increased public favour and confidence.

II. That they do not deem it advisable that the names, objects, funds, regulations, or agencies of these institutions should be merged and blended into one entirely new society; but that, in these respects, they should be preserved in their present distinct form, and that their designation be "British Missions," comprising the Home Missionary



Society, the Irish Evangelical Society, and the Colonial Missionary Society.

III. That union be sought in the following particulars:—

1. That there shall be one Board of Directors for the management in common of the three British Mission Societies.

2. That there be one treasurer for each society, and a united secretariat for the management of the three societies, though, of course, with any distribution of departments found needful or convenient.

3. That a united annual morning meeting for the three associated societies be held, at which their one board of direction and their officers may be elected; and that an adjourned meeting be also held on the evening of the same day.

4. That appeals for pecuniary aid, in behalf of the British missions, be conducted, as far as possible, in common: particularly that, in addition to united annual collections, there be strenuous efforts to form British mission auxiliary societies for the support of the three objects, every facility being given, as now, to both individuals and to churches or societies, to appropriate their contributions among the three objects at their discretion.

5. That the annual Reports of the British missions be united into one publication; and that some one organ or form, for all printed appeals and intelligence, be adopted.

These proposals to be submitted to the next annual meeting of the several societies interested, for their sanction.

#### *Aged Pastors.*

It is thought desirable to establish a fund to aid the effecting of insurances for deferred annuities, to assist in the support of pastors in their declining years, to accrue from contributions and bequests, the interest of which alone shall be annually employed for the object intended, and the surplus profits of the Magazines after meeting such claims of aged brethren as are presented, on or about the rate already adopted. The regulations to be observed in administering this aid are the following:—

First, not to aid in effecting any annuity of less annual amount than £50, because a smaller sum than this would not afford adequate means to assist an aged pastor in retiring from his post when no longer equal to its duties; and, secondly, not to aid any pastor in effecting an insurance whose income from all sources should exceed £200 per annum. Then, subject to these restrictions, to grant a uniform sum—say £6 per annum—in aid of every pastor assisted to effect an insurance; so leaving brethren who insured at a later period in life, or for a larger sum than £50 a year, to meet the increased annual charge from their own resources.

#### *The Wycliffe Society.*

A paper was read by the Secretary, (Rev.

R. Ashton) detailing the operations of this Society, from which it appeared that the project had not received that support which it deserved, and that consequently the Committee were under the necessity of recommending its discontinuance.

A resolution was moved and carried, thanking the Committee and officers of the Wycliffe Society; and to refer back the question to the Committee, whether the project might not be carried out by publication rather than by subscription. The size and price to be considered by the Committee.

#### *General Education.*

This subject was introduced by the reading of a paper by the Rev. R. Ainslie, Secretary of the Congregational Board of Education. This paper referred to the universal attention now attracted to the educational question, and to the discussion of the subject by the periodical press. It stated, that shortly after the premier's declaration of his intention to take up the subject, a conference was held in London, to which certain ministers and gentlemen had been invited to meet the Board, and subsequently another conference had been held: at both these conferences the question was very fully discussed. The document stated, that the sum of £109,000 had been raised by the congregationalists since the appointment of the Board.

It being felt that no satisfactory discussion could take place in the limited time that remained, it was determined to defer the consideration of important topics connected with this subject to the next annual meeting.

#### *State of Religion.*

The conference on the state of religion among the congregational churches, which occupied the remainder of Thursday's sitting, was of the highest interest and importance; and we regret, says the editor of the Patriot, that our report is unavoidably so brief. Three points were touched upon, which more especially claim the consideration of dissenting churches. The first was, the evil incidental to the pew-rent system, of merging too much the religious obligation of contributing to the support of the ministry in the mercantile principle. The law of Christ is not really fulfilled, nor is it likely to exert its due efficiency, in the absence of religious motive. The Voluntary Principle is an equivocal phrase: if understood simply as opposed to the compulsory principle, it does not imply or require any reference to religious obligation. But the principle upon which the New Testament rests the obligation of supporting the pastorate and contributing to religious objects, is both voluntary and obligatory, assuming at once the absence of constraint and the operation of adequate motive,—that of religious obedience. That the adequate support of Christian ministers will very mainly depend

upon the force of *religious* motives, must be evident; and, if these are lost sight of in the mere business transaction of paying for "church-room," apart from any personal regard for the pastor, we need not wonder that the individual payment is limited to the *minimum*, and that the general result is altogether unsatisfactory.

### *Multiplication of Small Churches.*

A second point related to the false notion of independency, which has led to the multiplication and isolation of small churches, especially in rural districts, without any reasonable prospect of their being able to provide for the maintenance of a settled pastor. These churches have, in many cases, arisen out of preaching stations or Sunday schools, in connexion with some considerable congregation; and, as branch churches or out-stations under the same pastoral superintendence, might have continued to be useful and flourishing; but, claiming to be independent, without either the means or the prospect of realising the true idea of an independent society, they have come to exhibit a caricature of the congregational system, with a feeble pauperized ministry, and, too frequently, a troublesome and ill-conditioned people. The admirable paper read by Mr. Wells, calls the attention of the body to the desirableness of a union between the stronger and the weaker churches; and, in many cases, a consolidation, or a union of adjacent churches, under one pastor, would be of unspeakable advantage. This would be but a return to primitive independency,—the Congregationalism of Robinson and Owen.

### *Ministers' Libraries.*

A third point touched upon related to ministers' libraries. Many pastors with limited incomes are unable to purchase the very apparatus necessary for prosecuting their studies, and rendering their ministry thoroughly effective. It would be well, if wealthy laymen would bear in mind, how invaluable would be, in many instances, a present of theological works to a poor rural pastor. But it was suggested at the meeting at Plymouth, that, if congregations would generally provide permanent libraries for the use of the pastor for the time being,—the books remaining the property of the church, and additions being made from time to time,—the plan would be found highly conducive to ministerial respectability and usefulness.

### EFFICIENCY OF VOLUNTARIISM IN SCOTLAND.

Before us is lying the Third Report on the Public Accounts of the Free Church of Scotland. We entertain no unqualified admiration for the principles or proceedings of this singular society, but it is impossible to

withhold a certain respect from the efforts and sacrifices disclosed in this remarkable document. Within the space of three years the inhabitants of the most frugal district of the British empire, for the satisfaction of either their caprice or their conscience, have voluntarily assessed themselves to the amount of a million sterling, raised by annual contributions of upwards of £300,000. They have not contented themselves with subscribing for the spiritual independence of their own burghs, hamlets, and families; they have not limited their payments to the 'sustentation' of ministers of discreet conformity to their wishes. The seceding body assumed at its birth all the functions and responsibilities of a matured establishment, and is not wanting in some one or two, at least, of the notes of a church. Six-and-thirty months have sufficed to form a society with all the appliances of self-support, instruction, and proselytism. A body whose existence dates no farther back than 1843 pays £72,000 yearly to its appointed ministers, provides for its widows and orphans, expends £9000 per annum on its home missions, and twice as much in building churches. It has a college with scholarships for poor students, and with professors and tutors receiving salaries amounting to £4000 a year. It has its normal and general schools, probationers, catechists, and travellers. Not only does it walk alone so sturdily, but it extends its arms to others, and pays largely for the denunciation of Erastianism to Caffres and Hindoos. It has six missions in India, and six stations in Eastern Europe and Asia Minor for the conversion of the Jews. It has made grants, amounting altogether to nearly £2000, to the evangelical societies of Switzerland and Belgium, the Bible Society of Toulouse, and the Gustavus-Adolphus Society of Germany. It has translated the Assembly's Catechism into the Armenian language, and has despatched a Portuguese catechist from Madeira to Bombay. It provides a temporary support for Hebrew converts in Hungary, and for Hindoo converts at Calcutta; supports missionaries with insured lives in Southern Africa, and has despatched a philosophical apparatus to the Great Fish River. . . . For one of the smallest causes that could well have been devised, they have consented to contributions, the very name of which, had they been other than voluntary, would have frightened the nation into perplexity, or driven them into open rebellion. . . .

But a transfer of state authority to these unyielding independents would be as fatal a gift as the donation of Constantine; nor can it be very clearly inferred from their conduct that they are altogether without that stuff in their composition from which tyrants and persecutors are made. . . . But they must suffer the inconveniencies they have



brought upon themselves, for it is only by such patience that they can show the sincerity of their persuasions. *Dolor veritatis testimonium est.* Let them show themselves as apt for resignation as they have done for resistance, and leave to others the freedom of opinion which they have so determinedly claimed for themselves. That no very great hardship would be involved in such a contented acquiescence may be gathered from the Report which has suggested these remarks, and which concludes with so respectable a rent-roll that if the aggrandizement of the new establishment does but proceed in the next thirty years as it has done in the last three, it will have few sects to envy on its arrival at years of manhood.—*Times.*

COMMITTAL TO PRISON FOR REFUSING TO  
TAKE AN OATH.

The rights of conscience have been grossly outraged by the royal court of Jersey in the case of Mr. Philip Lemprière. It will be seen from our police report that Mr. Lemprière refused, as prosecutor in a case of theft, to take the oath prescribed by law, and claimed his privilege, as a "Friend," to have his evidence received on affirmation. The counsel for the prisoner demurred at this; and, addressing Mr. Lemprière, remarked, "But, Mr. Lemprière, you are no quaker. Your speech and your dress do not indicate that you are such." Mr. Lemprière replied, "It matters not much as to the dress. If it were necessary I could soon conform myself; but, by act of parliament, liberty of conscience is allowed. I have been before the court on similar occasions, and in the case of *Shave v. Russel*, I was allowed by the full court to give evidence on my affirmation. I have also been imprisoned ten weeks for refusing to take an oath, and that in the depth of winter." The bailiff then said, "But Mr. Lemprière, I do not think that you have at any time shown to the court that you were a quaker; besides, that act of parliament which you speak of is not registered here, and has no force. The opinion of the court is, that you take the oath, and I think that it will be more advisable for you to abide by the judgment of the court." Mr. Lemprière, not feeling disposed to adopt the bailiff's suggestion, was silent. The attorney-general then read the act of the court mentioned by Mr. Lemprière. It was dated 27th January, 1837; but it only proved that the parties in the case to which it referred had consented to hear George Payn and Philip Lemprière, on their affirmation, and that the court had rendered no judgment on that point. Sir John De Veulle having inquired of Mr. Lemprière whether he would obey the judgment of the court, received no answer; he therefore called on the attorney-general to "draw his conclusions." The

attorney-general moved that Philip Lemprière be sent to prison until he obtemperated to the judgment of the court. The court granted the "conclusion," and Mr. Lemprière was removed in the custody of the deputy-viscount.

Our English readers will scarcely credit this report. Mr. Lemprière is a highly respectable man; and, we have every reason to believe, a member of the Society of Friends. He does not, indeed, wear so plain a coat as most of the "Friends," nor are we certain that he speaks in the second personal singular, but we know that he attends their place of worship and is generally recognized as a member of that peaceable community. We regret exceedingly that the authorities should have gone so far as to commit to prison so respectable an individual on the ground of his not having *proved himself to be a quaker*; especially as he had given what we think should be regarded as indisputable testimony, at least of his sincerity, in suffering ten weeks' imprisonment, *in the depth of winter*, for a similar "offence." This matter cannot be permitted to rest here. The friends of liberty of conscience must make this case their own; and, whatever be their views with reference to the lawfulness of Christians taking oaths, they must sympathize with one who has the virtue to be faithful to his own convictions.—*The Christian Penny Record.*

RETENTION OF SUNDAY SCHOLARS.

If each school would form a class of volunteers; and if some of the teachers would make it a point of duty to meet that class for an hour one or two evenings in the week, and entertain them by reading some memoirs of pious children, happy deaths of aged Christians, interesting narratives, &c.; I think some happy results would follow, far greater than could be realized from the establishment of reading-rooms. I will give an instance of a class of this character. Near thirty years ago, a few of the teachers in Allen Street Sunday school, Sheffield, formed a class of this kind. They inquired in the school if any of the scholars were desirous of going to heaven; if they were willing to give up their companions and pleasures, and strive to serve the Lord; to live and act as becometh Christians. Such as were prepared for this, were invited to the school on Monday evening, after preaching in the chapel: the teachers would endeavour to instruct them. A few had their names entered; they were pleased with the proceedings, told their school-fellows, and induced others to attend. It was frequently mentioned in the school, what would be read or related the next night; and this generally brought a few fresh ones. All who went were required to attend regularly, subject to certain rules. One week the teacher read the memoir of a pious child,

endeavouring to impress it upon their minds; at another time, the memoir of an aged Christian; at another, the miserable end of some wicked person, drawing the contrast; at another time, an interesting narrative of some kind that would entertain and instruct their minds; relating every event to them that transpired, wherein the hand of the Lord could be traced,—particularly any case of sudden death, any accident that might remind them of the shortness and uncertainty of life; letting the thunders of Sinai sound in their ears, and the moving scenes of Calvary pass before their eyes; endeavouring to impress every thing upon the children, so as to work upon their feelings, awaken their consciences, and teach them their condition as sinners; and then point them to the Lamb of God. The result was, that very frequently tears were seen trickling down their cheeks, the workings of the Spirit were soon visible, and a desire for salvation expressed. One youth was taken ill, and died, rejoicing in

the Lord. This was the means, in the hands of the Almighty, of the salvation of, I believe, the whole of his family; a brother of his, who was also a member of this class, is now a travelling preacher, and several others of its members are preaching the gospel. It is to that meeting that I have to date my first religious impressions; and never will the thoughts be erased from my mind, of the happy hours spent there, how oft the mind was raised to the highest pitch; many times, when this has been the case, one of the teachers has given out that verse:—

“Then let our songs abound,  
And every tear be dry;  
We are marching through Emmanuel’s ground,  
To fairer worlds on high.”

Thus this class proved a blessing, and might not similar classes prove blessings now? If every teacher would endeavour to induce his scholars to meet him once a week, for an hour, he would find it a blessing both to himself and to them.—*Sunday School Union Magazine.*

## CORRESPONDENCE.

### ON THE EXPENDITURE OF THE BAPTIST MISSIONARY SOCIETY.

*To the Editor of the Baptist Magazine.*

MY DEAR BROTHER,—The enclosed was sent to one of our brethren, and if you deem it suitable for the magazine it is at your service. The facts are really important.

Yours ever,  
J. A.

MY DEAR SIR,—I am greatly obliged to you for the frankness and kindly spirit of your communication. I have sometimes heard it questioned whether the expenditure of our society is as economically managed as it might be; but, in the absence of specific objections, it has not been possible for me to give a definite reply.

1st. You say it is reported that our missionaries have £300 a year, and you justly object to this amount as unreasonably large.

Now, let us look at the facts. The income of the society available for the support of missionaries has amounted, for several years, to about £18,000. The balance of our income being given for translations and schools. From this amount is to be deducted the expense of collecting it, together with the incidental expenses of the society, amounting for the whole income (of say £24,000) to £2000; this leaves for the support of missionaries and the sending out of missionaries £16,000.

The outfit and passage of missionaries cost at least £1000 a year, and if the wants of our stations were adequately supplied, it would cost £1000 more; deducting only £1000, however, we have then £15,000 a year for the support of all the agents of the society.

We have, in different parts of the world seventy-five European missionaries, and if to support them were our only work, you will see at once that we could not allow them, on the average, more than £200 a year, a sum which includes, of course, medical expenses, and, in all instances, house-rent or repairs, and travelling expenses.

But besides these seventy-five Europeans (of course I do not include Jamaica in this estimate), we have 160 native preachers and teachers, 100 of whom, at least, are engaged in preaching, and are supported out of our general fund. £15,000, divided between 175 agents, allows, as you will see, about £85 for each. Of course, some have much more than this, and some much less; but it is plainly impossible that our missionaries should have, on the average, £300 a year, or anything like it. Our rule is, and I believe our brethren generally act upon it, to allow such agents, according to the number of his family and the locality in which he resides, sufficient, and only sufficient, for his support.

2nd. You question whether £200 is not too much for the average outfit and passage of a missionary, and think you could reach any of our stations for less. The fact is that, for yourself and wife, to say nothing of the “eight children” it would cost you, for passage money to Calcutta, 150 guineas; and, if you had to go up the country to your station, it would cost you two or three months’ travelling and fifty guineas more. Outfit will cost yourself and wife not much less than £100, and not a single luxury of any sort would that sum include. You will remember that your 150 guineas for passage-money does not include bed or linen (for a



four months' voyage) of any sort. The same remarks apply to a missionary's return. His home-fit is, of course, less expensive; but yet all his Indian clothing is useless here.

3rdly. You fear that missionaries, especially "leading men," return to this country unnecessarily.

This remark, my dear sir, cannot apply at all to us. We have not had a missionary return for many years at our expense, excepting such as have been so ill as to be unable to take part in deputation work. Mr. Ellis returned to die, Dr. Yates to die, Mr. Burchell, at the expense of his church, to die; all the other brethren who have returned, not averaging two each year, however, have come to save their lives; or, as in the case of brethren Knibb, Dendy, Abbott, Clark, and others, at the expense of their churches.

4thly. You say, some think our establishment in London too expensive, and that too many clerks are employed. Here again facts are the best reply. We have less strength in this way than when I first became connected with the society, though our work, income and correspondence, is very considerably increased. We cannot, indeed, go on as we now are; for it was notorious to all practically acquainted with our mission, that when we had more help there was work enough for all.

The expenses of deputations I deplore as much as you. Most of the amount is incurred by auxiliaries and is necessary; but part is incurred through the waywardness of some brethren declining to co-operate with others, and insisting on a deputation for themselves. Such deputations, however, are never sent, I believe, excepting where their presence is essential to a collection. Whatever second and third class railway travelling, and the utmost economy consistent with the circumstances I have just named, can save, is saved. The rest depends upon the prudence, the co-operation, the self-sacrifice in little things of our brethren themselves.

5thly. You complain of our grant of £6000 to Jamaica as too large. And yet it was not one half of the amount for which our brethren had made themselves responsible. You suggest that they might have paid off their debts in time. True: but it must be remembered that the pastors had borrowed the money, and were personally responsible for it; that they paid from eight to twelve per cent., and that the lenders had called it in, and would not lend it to the people. While you complain of our generosity, there are as loud cries of our niggardliness. My own conviction, founded on a pretty extensive acquaintance with the facts of the case, is, that we have done nobly by Jamaica, and not unjustly to ourselves. It is to me very affecting to notice how differently the same persons are spoken of by different friends. At the very moment you are expressing your concern that some of our Jamaica brethren

should have died so rich, others, who know their circumstances, are attempting to devise means for increasing the small pittance upon which their families now depend. I am sure you will be sorry to know that the brethren you refer to were not in the circumstances you suppose; most of what they have left they inherited from friends, and are indebted for none of it to the funds of the mission.

As I gather from your letter that there are several friends to the society who sympathize with you in what I may, without offence, call your misapprehensions, I shall be really obliged by your sending this letter, or a copy of it, with or without your name, to our periodicals, or, if you please, I will myself send it.

I have thus attempted, my dear sir, to meet your objections by facts. I might have said more, but I trust to your candour fairly to consider them; your co-operation and the co-operation of all our churches is essential. Give us your prayers and your contributions. Judge us charitably. Tell us when you think we are to be blamed; you may rely upon an early and satisfactory reply; we will either correct the alleged evil or explain it.

Very sincerely yours in our Lord,

JOSEPH ANGUS.

33, Moorgate Street,  
Oct. 2, 1846.

BAPTIST BUILDING FUND.—DR. NEWMAN'S  
LOAN.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Inquiry has been made with reference to the letter in your magazine for August respecting the Loan Fund, as to the proper form of a bequest, and it is desired that some public notice should be given.\* The peculiar feature of the new arrangement will not require any deviation from the words usually recommended to be used for legacies to charitable institutions; and it is presumed that direction by a testator to his executors for a payment out of his personal estate to the treasurer and committee for the time being of the Baptist Building Loan Fund, Doctor Newman's, to be applied to the general purposes thereof, will be valid.

If, sir, as desired, you will insert this information in your valuable journal, I shall

*To Joseph Fletcher, Esq.*

\* "Sir,—Will you excuse my calling your attention to one portion of your letter in the last Baptist Magazine, viz. that, where you call upon friends to follow Dr. Newman's example, and bequeath a legacy to remain in active operation.

"Is there not ground for supposing that any such legacy, if coupled with any direction for its application to a similar purpose with Dr. Newman's legacy, would be void under the Mortmain Act?

"You will bear in mind, that the doctor's bequest was not, I believe, subject to any such direction, but being given simply to their treasurer, the committee determined upon its application in the method adopted."

be obliged. I avail myself of this opportunity to add, for the information of the friends of the Loan Fund, that the first instalment, being one-twentieth part of the money lent, due at Michaelmas, has been paid by every church; the produce, fifty pounds, will be added to the amount in hand of donations paid, and constitute an immediate loan to another church. The committee are gratified in thus disposing of the first-fruits, and they trust that extensive and prompt donations will enable them to deposit a second thousand in this savings' bank, which gives a threefold advantage, by remission of interest, a return of principal, and a recompence to the depositor amply secured in those words, "Whoso giveth to the poor lendeth to the Lord; he will repay him."

The following donations are noted:—

The Treasurer.....	£100	0	0
Joseph Tritton .....	10	10	0
J. L. Benham .....	10	0	0
John Sand .....	2	2	0
R. Lush .....	10	10	0
R. S. Dixon.....	10	10	0
William Stiles .....	10	10	0
William Bowser .....	10	10	0
Mrs. W. Nash.....	10	0	0
William Poole .....	5	5	0
S. M. Peto, Esq.....	100	0	0
George Bayley.....	5	5	0
William Bowser, jun. ....	5	0	0
Rev. C. Woollacott .....	2	2	0
Thomas Truena .....	1	1	0
B. C. Wilmshurst .....	2	2	0
Thomas Merrett.....	2	2	0
Mrs. Mary Hightley .....	10	0	0

When one hundred pounds is in hand, it is immediately lent. The applications are numerous.

I am, dear sir,

Very sincerely and respectfully yours,

JOSEPH FLETCHER, *Treas.*

*Union Dock, Limehouse,*

Oct. 15, 1846.

#### A TRADESMAN'S ANXIETIES.

*To the Editor of the Baptist Magazine.*

SIR,—I am not much given to writing, except in the daily routine of business, so what I have to say shall be said as shortly as possible. The matter I have in hand appears to me a plain one, and few words will suffice. Last Lord's day our much esteemed pastor took a view of the many causes which prevented the word from bringing forth fruit. Amongst others, the anxieties of the merchant,—haunting his mind by day and not seldom by night,—intruding in the closet and perturbing his mind while in the house of God. I have not numbered, "by the good hand of God being upon me," the years of half a century, a considerable portion of which I have been in business, in a "small way" as compared with many others, without being able to respond most heartily to his statements; as well as of

many other similar statements, expostulations, and warnings arising out of the same subject. And it is with no desire to see these softened, in any way whatever, that I make these remarks. But it has numberless times struck me,—and it did so forcibly on the occasion alluded to,—how much would it conduce to the tradesman spending the sacred day of rest in the way he would wish to do, if his mind could be set at ease with regard to the bill he has due to-morrow, next day, or next week; if the many accounts standing long over-due in his books were paid him, or even a portion of them.

Sir, we have many, nay, almost numberless, societies for this, that, and the other object of Christian philanthropy, not one of which would I wish to see off the field. But I would wish to see one added, something akin to our temperance societies, whereby individuals would lay it upon their conscience, if they did not bind themselves in the sight of men, to pay what they are owing. I can assure those who minister to us in sacred things, that many a quieter mind would sit before them, and many a harassing thought be prevented in the house of God, if the accounts which have run on quarter after quarter were in the hands of the small capiteled tradesman. How can he listen with a quiet mind, or give himself to the manifold privileges of the day, when he has to look forward to the three or four "travellers" who are in town, and all of whom he must meet with a nearly empty pocket, but a full ledger,—all good debts (allow them to be so) at some time, but not at the time most wanted? Whether in the church or at home, he has still the one thought upon his mind; his children even see it in his face; they have too often read his anxieties there before now to mistake the signs; his partner in life feels with and for him, and many soothing words may pass her lips, but still to-morrow is coming, and "What am I to do?"

This is no visionary picture, Mr. Editor. It is one daily realized, not only in what we call the world, but in the religious world too. To that world I speak; on those composing it I urge, that ere they assemble themselves again to hear the word, or break the bread of life, or congregate in the weekly meeting, they ask themselves, as in the sight of God, "Am I innocent of the anxieties pressing on the mind of my brother, of my sister, or indeed of any one whose books may bear my name?"

These, sir, are no new thoughts of mine. In my boyhood, when in my apprenticeship, I had perhaps such opportunity of observing this disease in all its aspects as few out of London possessed. I include in this its aspect in the religious world of the city I was placed in. I was counted a quiet youth, but one of a class who draw, sometimes, conclusions not quite so childish as their years and height would bespeak. "There are few such observers as



children," is a common-place remark; but it is little heeded, and many an anecdote could I send you of the glaring inconsistencies which met my eye, and found their way to my note book, i. e., a tenacious memory, and a constant habit of reasoning on what I saw.

But I merely intended to throw out a hint, and I have written a letter. Committing it to your care, and the really serious consideration of all whose eye it may meet,

I remain, Sir,

Your most obedient servant,

X. R. X.

September 29, 1846.

#### AGED MINISTERS.

*To the Editor of the Baptist Magazine.*

SIR,—You are very respectfully requested to invite an essay for the magazine "On the Claims of Superannuated Ministers on the Benevolent Sympathies of the Christian Church." Your correspondent thinks, that if this subject were suitably presented to the religious public, they would not permit so many that never before knew the apprehensions of want, the limitations of poverty, or the degradations of dependency, now in addition to the infirmities of advancing age and the painful absence of those services in which their highest happiness has been found, to struggle with the difficulties of the former, or to endure the humiliations of the latter, when applying to uncertain and inadequate sources.

If such an essay should not move the denomination generally to take this long-talked of subject into serious consideration, it may greatly aid the annual collections that are about to be made on behalf of the London Fund, and enable its managers more extensively to aid the object.

B.

October 20, 1846.

#### ON MORAL AND RELIGIOUS ACTS.

*To the Editor of the Baptist Magazine.*

SIR,—You would oblige a reader of your pages by inserting the following query, at your earliest convenience, in your excellent work; or should not this be by you deemed most advisable, by getting one of your correspondents to write a short plain piece on the distinction between a moral and a religious act, and between a moral and a religious principle? and whether the former can exist and be exemplified, independent of the other?

Query.—Is there such a thing as true and unfeigned morality existing in, and capable of being clearly exemplified by, any individual in the world, distinct from, and independent of, true religion? Or, to be clearly understood, Can an unregenerate man, with all the light of revelation, strictly speaking, be said to perform a moral act; and can a regenerate

person be said to perform a moral act, which in no way partakes of evangelical religion? Or, must not true religion be at the foundation of every moral act?

Sir,—I have been led to propose these queries purely for the sake of information and not on account of any existing dispute; thinking, at the same time, that a clear distinction and a correct notion on the subject would be pleasing and profitable to many of your readers, and particularly so to many of the public writers of the present day.

I am, sir,

Yours obediently,

A. E. O.

#### EDITORIAL POSTSCRIPT.

The most important occurrence in our circle this month is the appointment by the committee of the Baptist Missionary Society of a deputation to visit Jamaica. For seven years or more, earnest desires have been expressed by our friends resident there, that such a deputation might be sent; and, on several occasions, the committee, anxious to accede to their wishes, have applied to respected individuals to undertake the service, but without success, pastoral engagements or other impediments having prevented their compliance. The devotedness to every thing connected with the welfare of the society, and of Christ's kingdom at large, which characterizes our secretary, has surmounted this obstacle. Since the Jamaica brethren declared their ability to carry on the work in that island, urging the society to direct its benevolent exertions to other fields of labour, occurrences have taken place which rendered personal investigation desirable, several intricate questions having arisen on which the epistolary evidence laid before the committee has been unsatisfactory and conflicting. It has been intimated in print that the committee has received with indifference complaints that have been laid before it. Nothing can be more incorrect. The committee has been more ready to adopt questionable courses in yielding to applications from Jamaica than in refusing them, and more ready to vote assistance than the public has been to ratify its decisions. This is evident from the fact that the appeal made for £6000, voted during Mr. Knibb's last visit, has been met but partially; and, of the amount contributed towards it, more has been given by gentlemen who are themselves members of the committee, than by all their constituents and supporters together! In these circumstances, Mr. Angus has expressed his willingness to visit Jamaica and confer with the brethren there, and Mr. Birrell of Liverpool, whose qualifications for the service are appreciated highly by all who know him, has kindly consented to be his com-

panion and coadjutor. A few gentlemen, who are prominent friends of the society, and averse to any grants to Jamaica from its funds, being apprehensive that there are cases which call urgently for aid, have empowered the deputation to draw upon them to a certain amount; and others, who have not done so will, probably, according to the intimation in the *Herald*, communicate their desire to do so to Mr. Peto. Our dear brethren expect to sail on the second instant, and we are but expressing the feeling of every reader when we say, May the God of heaven prosper them, render their mission successful, and bring them back in safety!

Since the preceding paragraph was in type, we have received a note from Mr. Birrell, suggesting a hint to our readers, that on the evening of the day on which they receive their magazine, and when they are assembled at their monthly concerts for missions, Mr. Angus and himself will in all probability be ploughing their way towards the mouth of the English Channel, much in need of their supplications, both for temporal safety and for the success of their delicate and responsible mission. "If any good is done by this undertaking," he adds, "it will be owing to the prayers of the churches. I have an absolute conviction of this."

A portrait of the late Dr. Yates of Calcutta, whose eminence as a biblical translator deserves that he should be held in affectionate remembrance by the whole Christian world, is in the hands of the engraver, and is intended to adorn our number for January, 1847

Several of the Circular Letters published by baptist associations, we have not yet received. This will interfere with the completeness of the statistical information we usually give in our number for December, unless the secretaries will favour us with them immediately. Some which were wanting we mentioned on our wrapper last month, but only one of them has come to hand. Secretaries of baptist societies and colleges, and of general societies also, will oblige us, and render service to their own institutions, by forwarding copies of their last Reports as soon as possible. Any corrections in the lists of baptist chapels in London, or of the residences of ministers, will be thankfully received, and will greatly subserve public convenience.

Dr. Murch having removed from London, letters should now be addressed to him at Rickmansworth, Herts.

It is necessary to refer to a letter which appeared last month in another periodical respecting the prize essay announced by Messrs. Bell and Roe, and mentioned in our number for September. On the receipt of

that letter from the writer, Mr. Pengilly, in the middle of September, we wrote to Mr. Roe, suggesting that if such a letter were published at all, it ought to be authoritative. It pointed out, very much in detail, what, in the judgment of the writer, the parties offering the prize wished that the essay should be; but, if the judges should not concur with Mr. Pengilly in opinion, any competitors who should follow his directions would be misled, and would, probably, think that they had reason to complain. Mr. Roe replied, writing from Mr. Bell's residence, and requesting that the advertisement, Mr. Pengilly's letter, and all other communications on the subject, should be for the present withheld. With this request we complied, but the letter appeared elsewhere. Up to the present time, nothing further has arrived from Mr. Roe. We have heard that he has been suffering from indisposition, and that may have occasioned delay. His letter from South Shields apprised us, however, that the adjudicators are to be Dr. Godwin, Mr. Acworth, and Mr. Underhill;—an excellent selection. It would be well, after what has taken place, if those gentlemen were to obviate any doubts or misapprehensions, by publishing their united opinion of what the essay ought to be.

A publication possessing more than common claims to a cordial welcome is to be brought out in the coming year. A new translation of the Works of Josephus is about to be issued in monthly parts, the first of which is promised for the first day of January. Several thousand pounds, it is said, have been expended in its preparation, the places which Jewish history has rendered memorable having been visited for the express purpose of obtaining graphic illustrations, and the whole country having been traversed on both sides of the Jordan, from the Arabian desert to Tripoli. It is proposed, that by means of drawings thus procured, Palestine and its archæological remains shall be placed vividly before the eye, without any exaggeration or compromise of truth for the sake of pictorial effect. The translator, Dr. Robert Trail, is believed to be thoroughly competent for his task; and a gentleman of very high literary reputation, whose name we are not at liberty to mention, is rendering him zealous aid in the undertaking. The first portion of the work, including the Life of Josephus, the Jewish War, and the two books against Apion, is to be completed in 1847, in twelve five-shilling parts; containing one hundred engravings on steel, showing views of the scenes of the history, plans and elevations of architectural remains, and medallion heads of the Grecian and Roman personages mentioned by the historian. An elegant prospectus has been issued, containing specimens both of the engravings and the typography, which may be obtained from the publishers 65, Paternoster Row.



# THE MISSIONARY HERALD.



MOSQUE AT MUTTRA.

## ASIA.

## CALCUTTA.

Our most recent communication from Bengal, at the time of preparing for press, is a letter from Mr. Wenger dated August the 7th. He says, "In May and June I suffered very much, not from positive illness, but from exhaustion by the heat, and from frequent headache, an old enemy of mine: however, I was not laid up a single day. It is trying to go on year after year, preaching twice on the sabbath and hard at work the other six days as well. I have often thought of taking a day of rest in the week."

"Letters for India need not be prepaid in London; and if posted by the 19th or 20th, *via* Southampton, they cost only a shilling here. I am glad to find that the printed papers, sent by friends, now begin to reach us by the cheaper mail, and no longer by that which leaves London at the commencement of the month, which to us here is three times as expensive as the other: often more than that."

## MUTTRA.

Muttra, or Mathura, a celebrated city and place of pilgrimage in the province of Agra, is on the river Jumna, thirty miles north-east of Agra, latitude  $27^{\circ} 31' N$ . longitude  $77^{\circ} 33' east$ . It is highly venerated by the Hindoos, as the birth-place of their deity Krishna, and the chief street is one continued line of temples and ghauts. The Mahommedans in this district are numerous, their principal mosque being that of which a representation is given on the preceding page. Christian missionaries occasionally stand on the steps in front of it and address considerable audiences.

Mr. Phillips, writing on the 7th of July, after giving some interesting details of his itineraries in and around this vast city, adds,

As the result of these labours, a slight sketch of which I have given above, there is to report a visible agitation. Many gnash their teeth, fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen, some with stupid astonishment, others with unfeigned sincerity and delight. Their remarks and countenances evince this. In the villages they are also quite alarmed at the regularity, frequency, and urgency of our preaching. The report often spreads that such and such a village is about to become Christian. Some of the villagers have indeed paid such deep attention, treated us so kindly, and asked such interesting questions, as made us hope that the truth had produced some abiding effects on them. As this town and

neighbourhood, however, has been wholly given up to vile idolatry for ages, as far back as genuine or fabulous history conveys us, there is little hope that with a few years preaching they will abandon their ancient religion. The people of the villages have not till this year had the benefit of regular visitation, my time having been so taken up in the two previous years with buildings. I have now done with attending to new buildings since my chapel has been re-erected. While I remain in India, I intend only to keep the two chapels and my own house in repair. May we not hope that if during the last six months alone, a shaking amongst the dry bones has become visible, the result of two or three years of continuous hard work will be, that the desert itself shall begin to blossom.

The following paragraphs are taken from a letter addressed by Mr. Phillips to the secretary of the Maze Pond sabbath school:—

Allow me, in few words, to state the history of the school supported by you for the past six months. At the beginning of the year I

was on a tour to Delhi, and left the school in the special care of my best native Christian, who conscientiously attended to it. On my



return, I found that, in consequence of the Seikh war and our recent victories, a report had spread in Muttra and other places, that now the English had conquered every foe capable of opposing them, they meant to make Christianity the religion of the land by force. This frightened more than half of my school away. As the hot weather approached, I felt that I could not remain in the hot school-room after breakfast, and wished therefore that the two head classes should come and be taught in our chapel, which almost adjoins our house. This, and the appointment of another pandit to teach these classes with me, so offended the old pandit by whose influence the boys were first collected and are now kept together, that he threw up his situation. The consequence was, that from forty the school came down to four. This continued for two months, when, having dismissed the new pandit, the old one came and humbled himself. He then began again, and the school is gradually rising, the number of scholars being twenty-four at present.

Our increased activity in city preaching will, I fear, prevent many parents from sending their children, as they are all now fully aware of our real object, which I have not tried to hide, namely, to turn them from worshipping dumb idols, &c. I now visit the school one hour a day, at irregular times, to keep the teachers on the alert. One native Christian is always present to see that no idolatry is taught. One hour a day is given to the catechism. The elder boys read the scriptures and religious books, and the school is opened with prayer. They learn writing, reading, arithmetic, a little history, geography, and grammar, in addition to the above. If you have any suggestion to make, I shall be happy to attend to it. Unfortunately, the native Christian who is sent to superintend the school, has no tact at teaching, while he is a good preacher, and he is prevented by his attendances at school from going out in the morning, as I could wish. The other preacher teaches well, but he cannot always be present, on account of preaching work.

### DINAJPUR.

A specimen of the opportunities of which our brethren avail themselves, and of the reception which their message meets, similar to the reception which the same message was accustomed to meet when delivered by inspired men, is afforded in a letter written by Mr. Smylie after a visit to Calcutta.

Since I left Calcutta, I have had many opportunities of preaching to the natives; and although those were chiefly by night, after our boat stopped, they were embraced. And only in one bazar along this route, which is not a short one, I met with opposition, or any thing like ill-will. That was not a general and united thing, but the opposition of individuals in the various places of the bazar where I was engaged. Nor were any of those who opposed men of talent, natural or acquired. They were bitter, noisy, and ill-natured enough. In the midst of their own storm they soon became breathless with angry passion, and retired or withdrew panting. They came roaring like lions, but did not retire so. In the midst of such elements I am sometimes obliged to be silent for a moment, while I cry out in silence, Lord, help, Lord, save, it is thy cause; thou hast promised help.

In all other places, whether by night or by day, the word was listened to with much attention. The poor heard it gladly and approved of it.

On the evening of the 23rd our boat stopped at Gomashtapur. I went up to the top of the high bank, under which our boat lay, and found there was a ghaut with several villages at no great distance. I therefore addressed the first man I met, knowing others would

soon join. When I concluded, they went home and told in the village what they had heard, and in a few minutes I could hear several men on the banks of the river inquiring for the sahib who loves and teaches the poor. I instantly came out of my boat, because to walk was out of the question. They said, when asked what they came for, that they wished to be taught what their neighbours had told them about. As the night was not only dark, but the painful and enfeebling wind so common in these parts at all seasons of the year, was blowing, I asked where the mandal's house was, and on hearing this, I was invited to it, because their own was too small. When I reached the mandal's house a straw fire was lit, and a lamp brought; thus, in the midst of the smoke, some twenty or thirty of us sat down. They listened with great attention for about an hour. When I concluded, three young men proposed following me immediately: this I could not allow, but told them to read and understand. When you have done so, come up to Dinagepore, and I will give you instruction; when you have understood you may be received. If you can come up and see us, and hear what we have to say, you will be entertained. Whether you come or no, remember there is none who can save you from sin, Satan, and eternal sorrow, but Jesus Christ. Be sure to

pray to God in his name, to pardon your sins, and to give you new and holy hearts; and you may be sure he will do it. They came to my boat with me, and were not inclined to say good night. They withheld their salam; but when they saw I was gone, it was given. Numbers during the past year

have said to me, Why don't the government give an order, and we would all become of your faith at once? Numbers of the Hindus seem to wish the struggle was over; but the Musalmans are doing all in their power to propagate unitarianism, and would take the sword again if they could.

The fairs called melas, at which immense multitudes assemble, have often been visited by missionaries anxious to embrace every opportunity to present their message to public attention. The following is the journal of some NATIVE PREACHERS who visited a mela at Baruipur for the same purpose.

Thursday. We started at the dawn of day, and reached the above place at nine o'clock, A.M., but our cart only arrived at three o'clock, P.M. In the mean time we selected a spot for the tent, and then, being wearied through hunger, we began to prepare something for our dinner. As soon as the cart came, we put up the tent, and took our dinner at four o'clock, P.M. After this we went out among the people for a short time, and divided into two parties, two in each stand, and preached to fifty persons respectively. The place was not yet crowded, yet there were hundreds of people all busy about something or other. The shopkeepers were erecting their booths and arranging their shops. The inhabitants came to see what things were coming to the market, and what amount of tamáshás there would be this year, &c. We preached to them, and were favoured with good attention from the majority of them; but there were some bad men, who being disputatious, produced some noise, and disturbed the attention of the others, and made them slight religion like themselves. The objections they made were of no importance, scarcely worthy of children. Refusing to enter into discussion, we preached to them the main doctrines of the scriptures, and refuted some of the prevailing fatal errors. A good number of tracts and gospels were distributed, and the people received them eagerly, especially the large ones, as a rare boon.

Friday. In the morning we were engaged in distributing books at our tent. After breakfast we went out and preached to very large congregations. While our old friend Rám-Hari was speaking, the second Bábu came and disputed with him, maintaining that God is the author both of vice and virtue. The people, seeing their head-man, the proprietor of the place and a great zamindar, paying attention to our religion instead of preventing the preaching of it, came in numbers and heard very attentively. There was a little noise on account of the numerous attendance of the people. In the afternoon we were out again, and preached in

four different stands, and the people heard us much to our satisfaction; there were some who disputed and laughed at us, and ridiculed the solemn truths of the scripture, but on the whole the people were attentive. The points of discussion were not fresh, but those we commonly hear in town; consequently they need not be inserted here. To-day we preached to about 800 men, and distributed about 300 books. There was a great demand for large books, we partly satisfied their anxiety by giving some of them the whole New Testament. There was an old woman of a respectable family, who talked for some time with seriousness on the subject of religion with Kailas Chandra Mitra.

Saturday. In the morning we distributed a number of tracts and single gospels at our tent. Not anticipating that we should do much after twelve o'clock, as the people had kept up the whole night in hearing songs, sacred and profane, and in the morning went home to prepare for the afternoon and the succeeding night; some of us went after breakfast and got men enough to preach, to dispute, and to give away tracts. In the afternoon we all went out and proclaimed the gospel without any fear, to hundreds of men. We divided and preached in three stands. At one post, where Rám-Hari and I were, there was preaching for full two hours, and disputing for about one hour. Our aged friend was very energetic and full of zeal; he answered some of their questions very shrewdly and cleverly. Just so it was at other stands, I believe. There was an old woman behind us listening from beginning to end, who showed great displeasure at those who caused a noise. To-day I think on the whole about 1000 people heard, and about 150 books and tracts were distributed. The chief Bábu sent men for books, and we sent him three, the Psalms, Genesis, and a Gospel. He received them very cordially, and went away smiling.

Lord's-day. In the morning gave books as before. In the afternoon we went out and made known the glad tidings to hundreds of men. To-day there was not



much noise, but the people heard very well all the time we preached, which was about three hours. Gave away several books to those who could read. People were so eager for big books that two or three small ones were torn and thrown at us, by some of the proud men of Rájpur, I think. In the evening, after coming to the tent, some rich Bábus of the K—, called at our tent for books. We

gave them the best we had, which were received thankfully, and with a promise to read them. On their request, a promise was made by Rám-Hari of a whole bible, as we had none then with us.

Now our unanimous prayer is that God may bless our imperfect labours unto his glory and praise.

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## CEYLON.

Mr. Lewis, writing from Colombo, August 15th, says:—

Last week I visited the Leper Hospital and preached to its inmates. It is truly a miserable spectacle there. Some have been in the hospital more than forty years gradually decaying, losing joint after joint from the extremities, and fearfully diseased in the cartilaginous parts of the frame. Some appear

to be wholly covered with the horrible disease some are affected only in parts. They are most commonly afflicted with elephantiasis, and not with leprosy, strictly speaking. I have now this day completed the seventh month of my residence on this island.

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## AFRICA.

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### FERNANDO PO.

The want of facilities for regular communication between this country and that part of Africa in which our missionaries labour, is productive of great inconvenience both to us and to them. They complain, with feelings for which we can fully account, of long intervals in which they hear nothing from us; and we find it impossible to give such definite and continuous views of their affairs as would be pleasant both to ourselves and the public. We are not acquainted with some particulars which we should be very glad to know respecting the prospects of our brethren in this island and the adjacent continent. Some of the coloured settlers from Jamaica have returned thither; and some we believe are preparing for residence on the mainland. One of our brethren says, June 27th, "The Spaniards are not likely, I should think, to occupy the island; but the French may obtain it, if the British hold back. They have almost constantly some of their vessels here. Some of the officers have been well behaved and friendly; but the commander of a war vessel, not a steamer, here in May, was bad in his conduct. He sent his carpenter to pull off twelve pairs of large hinges from our doors and windows; and I had twice to send on board his vessel, in a way of peace, before I could have ten pairs restored; two pairs he kept, I suppose for his trouble in stealing them. The sailors, too, ran after some native women, and stole some yams, and nearly got the spears of Glorio and his people thrown into them. Glorio first complained to Captain Becroft, who paid him for his loss, charged him to keep quiet, and sent to the French captain to complain of the conduct of his men." The following are extracts from Mr. Clarke's recent letters:—

I have heard this morning (June 22), that the Dove reached Cameroons on Thursday morning, the 18th, and all appeared to be tolerably well, except Mrs. Saker, who by the mere excitement of seeing the Dove, had a

severe attack of an afflictive and dangerous complaint, to which she is subject through weakness, which soon prostrated her, and was followed by dangerous symptoms; both Dr. Prince and Mr. Newbegin being there, the

disease was arrested, by the blessing of God, upon the use of medicine, and she soon began to recover. Mr. Saker and daughter were well. Brother Merrick had also gone to Cameroons, to pay his sawyers and obtain bamboo mats for thatching the new buildings at Bimbia. Miss Vitou left us on Saturday (20th), to go to reside with Mr. and Mrs. Sturgeon, as an infant school is to-day commenced. To-day Mr. Byl is to be united to Miss Stewart. Both are greatly affected in the good work, and though I have met with too many disappointments in myself and in others, to allow me to be very sanguine, yet I do humbly and prayerfully hope that better days in Africa will soon be seen. When God works by his Spirit, the days will be glorious. I thank him for what he has done; but we can scarcely say that a real heathen, in his own town, and among heathen companions, has yet been converted. All conversions have been confined to those who have lived among civilized people in the town of Clarence.

If the following notice would be proper, I should thank you to have it copied, and sent to the Baptist Magazine for insertion. Alter it in any way you think it well to do so.

Married, on Monday, the 22nd of June, at Clarence, Fernando Po, by John Clarke, Baptist Missionary, Leendert Byl, second son of Heer Cornelis Byl, of Nieuwenhoorn, Island of Brielle, Holland, to Isabella Beatrice Stewart, second daughter of the late Lieut. Stewart, R.N., of Dingwall, and granddaughter of the late Rev. Donald McKenzie, of Maryfield, near Dingwall, Scotland.

In our old Baptist Magazines I see mention made of Miss Stewart's (now Mrs. Byl) father as the entertainer, at Dingwall, of Mr. Fuller and others, when travelling for the mission society. Her grandfather, too, took an

active part with the Bible Society, in assisting in the distribution of Gaelic bibles, &c. At present we are in a trying position; we cannot stand still without the risk of being houseless, should the Spaniards come; we cannot build but at a great expense, and no letters have reached us since the painful ones about the debt. I hope some commanding spirit has taken up the pen and raised his voice for us at this time.

Brother Sturgeon still seems anxious to remain here, if permitted to do so; and by mutual agreement, believing it will be for the good of all, Miss Vitou goes to reside with him and Mrs. Sturgeon, to assist in the school, after the departure of Mr. Norman for Jamaica. Miss Vitou proposed this herself, and the best possible understanding prevails in reference to the change. Mr. Sturgeon is employing two other female members, and hopes to carry on his infant school vigorously. Our removal to Bimbia, the union of Mr. Byl and Miss Stewart, and the poor accommodation we have at present for so large a family, all render the remaining of Miss Vitou here for a time desirable.

The late voyage to Cameroons was of the most pleasant description, and I hope you will soon hear more cheering accounts from this part of the missionary field. We have no letters yet later than December and January, and are anxious to know what you are doing in the Spanish affair. The Ethiopie is laid up, and her hands paid off. The boiler has quite failed. The Wasp got upon a bank in the Cameroons River, and is so injured that she is to be sent home for repairs. The Warree has gone to Bonny for the stores of the Ethiopie. *July 4.*

From Mr. Sturgeon, Fernando Po, we have received letters of rather later date. He says,

As I could not in my last finish my account of the schools, &c., I will now endeavour to do so. I have engaged Mrs. Johnson and Miss Johnson as teachers for our newly established infant school, at eighteen dollars per quarter. Two will not be required at one time, but I thought it better to employ both, as sickness is so frequent here, and neither of them have ever been so closely engaged before. The plan agreed upon is this, they are both to attend the school for a month, after which one only will be needed. Each will perform the office of governess every alternate week, so that I shall only have to pay the salary of one. The mother of Miss Johnson does all she can to encourage her daughter thus to labour, and the husband of Mrs. Johnson has promised to co-operate with his wife in this work of faith and labour of love.

Should either of them prove to be incompetent for the task, I shall retain the other. If, after a sufficient trial, the institution answers our expectations, and the number of the scholars should increase, I can separate the teachers, and form another infant school in another part of the town. Mrs. Johnson is a young woman of great acuteness and fervent piety, and Miss Johnson is of a lovely and gentle disposition, very pious, and particularly fond of children. They have been teachers in our sabbath-school upwards of two years, have been regular in their attendance, and kind and pleasing in their methods of imparting instruction to their scholars. We commenced the infant school on Monday 22nd ult, with forty-five scholars—we have now fifty-one. The infants only attend once a day, at ten A.M., and leave a little before two, P.M.,



when the British school children assemble in the same room. At a time when I was greatly perplexed about the schools, Miss Vitou came to us (altogether unsolicited and unexpected on our part), and expressed her desire to take charge of our British school, and live with us. Having been informed by her that she had made known her views to Mr. Clarke upon the subject, and that he had approved and commended her intentions, and having had several interviews with her upon the matter, I readily acceded to her request, and regard the movement as being of divine appointment, and trust that it will be over-ruled for the glory of God. As Miss Vitou is very intelligent, pious, and active, we hope the school will improve under her care. The maps, scripture prints, infant school lessons, &c., I purchased last year, will all be in requisition now.

I am not in the least discouraged to hear they cannot get the children to attend daily for instruction at Bimbia. There is nothing surprising in this. It is, however, very pleasing to know that they have good congregations on Lord's days to hear the good news of salvation, and generally as many as they can teach in their sabbath-schools. Brother Merrick's holy resolution and untiring zeal will carry him through all difficulties, and I doubt not but we shall see ere long abundant fruit from his persevering efforts. In a note I recently received from him he says, "Not a ray of divine light has yet appeared in the minds of the heathen around me. But while the residue of the Spirit is with the Lord, and we can approach the divine throne, we cannot despair." Mr. Newbegin says he is making rapid progress with his house. Mrs. Newbegin was very unwell when he wrote. Mrs. Saker was apparently on the point of death when the "Dove" last

went to Cameroons. Through the skill and kind care of Dr. Prince she soon became better, and is now at Clarence, considerably improved, but not well. She spent a day with us, and states that their prospects at Cameroons are more encouraging than formerly. Brother Saker appears to improve in health, but is now far from being strong. Dr. Prince has serious thoughts of fixing at Cameroons, at Dido's town. You will hear from brother Clarke that Miss Stewart has recently been married to Mr. Byl. I view them as a promising couple, and hope they will be able to do great and lasting good to the perishing Isubus among whom their lot is about to be cast. Mr. Williams has recently taken his wife to Bimbia. She lived a long time with us before her marriage, and greatly adorned her profession at Clarence. May she, with her beloved husband, walk in all the commandments and ordinances of the Lord blameless. By her particular request, I have taken the entire charge of her eldest boy, and shall bring him up to be useful in our schools, if possible. He is about ten years of age, and can read tolerably well. Already I find him a useful boy in the infant school. I have also a Bubi boy, whom I employ as monitor. He is living with one of our friends. Seeing that he was a shrewd lad, I put him to school a few years since.

Brother Clarke gave us a parting address this evening. He expects, with Mr. and Mrs. Byl, to leave us to-morrow evening. The Lord guide, guard, and prosper them. I anticipate taking a trip in the "Dove," to attend a general meeting of the brethren either at Bimbia or at Cameroons. May wisdom, meekness, and love be imparted to us. Pray for us, that the will of the Lord may be done, and the blessing of the Lord largely communicated to our mission.

## WEST INDIES.

### JAMAICA.

#### CALABAR.

In the arrangements respecting Jamaica, the payment of the salary of the institution for training native preachers was undertaken by the Society, but every other expense incurred in their support by the churches. The representations of their impoverished state that have been laid before the Committee, induced some generous individuals to forward, through the Secretary, some relief which is acknowledged by Mr. Tinson in a letter dated September 19.

The packet has arrived, and brought me yours of July the 9th and August the 7th. It was well, perhaps, they came in company. I happened to open them in the order of time, and when July the 9th was beginning to produce the heart's sickness of deferred hope, August the 7th came with a good word to gladden the spirit. With my heart do I

thank those kind friends who have so readily come to our rescue; and most sincerely do I thank God, who put it into their hearts thus to do good. He knows all about my anxieties in this matter—how far the undertaking was begun for his glory, and what will be the result. I have talked with Him about it by day, and in the night-watches, and after using

every effort in my power," both here and in England, I was trying to leave the matter in his hands, not without a hope that he would help. He has helped, and to him be all the praise. Let me be increasingly diligent to improve the little remnant of life that remains for his glory.

You say several questions have been asked about the expenses, and why we deem £30 a year necessary for the board of each student. We do not. Perhaps some expression in the circular, or in my other communications, has led to that conclusion, but I will explain; for I hold, and have ever held, that persons who give their money for benevolent objects, are entitled to a full, unreserved, and accurate account of its expenditure. This I am ever ready to give. It seems, however, almost a hopeless case to make persons in England, even secretaries, understand about things in Jamaica. Nor am I much surprised at this, when I think of the strange and contradictory statements often made, either in letters, confidential intercourse, or platform orations. One writing or speaking under the influence of some local circumstance, which has not only engrossed his own mind, but given a tinge and a colouring to the circumstances of every other locality, thinks he must be right, and all the world must see with him. Another, speaking from the excitement of the occasion, utters some flaming account which he rather wishes to be true, than knows to be fact, but it passes current, and when the plain, naked truth comes out, discrepancies arise very difficult to reconcile. Thus it has been with respect to our churches, schools, and public institutions. Thus it has been with the students here, some represent-

ing that they could support themselves, others that they could live on faith, if not on air. But we find it impossible to do with less than from £20 to £25 per annum for each man. When I mentioned £300, in addition to what little may be raised here, as enabling us to support ten students, I included every expense; servants, doctor, washing, and other incidental expenses, that you know will occur in any public institution. I not only say the utmost economy is observed, but am prepared to show it. With the expense of purchase, erection of buildings, &c., I had nothing whatever to do. But for all the current expenses since the Academy was opened, I alone am responsible. The books are open for examination by any one, everything is entered under its proper date, even to a threepennyworth of salt fish. My wife devotes herself to the interests of the Institution, without fee or reward. She has reduced the servants' wages more than one-third below what the committee of management originally fixed. The doctor, servants, and washing, at the lowest possible rate of remuneration, amount to £136 a year. We must keep a mule and cart, to send for provisions, and in dry seasons to supply the establishment with water. I have taken no notice of extra expense in cases of sickness, nor of the wear and tear that must be constantly going on; and then there are the whole premises to be kept in order. I have not time now, or I would send you a schedule of the different items of expense. As to the students, the expense of each will be from £20 to £25. I am afraid our friends do not bear in mind, that from the heavy taxation on food, we must pay almost double what the articles cost in England.

### TRINIDAD.

Many refugees from Madeira have recently arrived in this island. Mr. Cowen says, writing from Port of Spain, September 19th,

Although it is not long since we received a case of bibles, yet you will be glad to hear that we have already disposed of a great portion of them by means of colporteurs who travel through our streets and from house to house, with this precious seed of the tree of life. The priests have already taken the alarm, as these men have learned and are doing what they can to prevent the Catholic people from purchasing or receiving the bible, consequently our French copies have not sold so well as the English. But the primary object we have in view now in seeking a fresh supply, is to secure some scriptures in Portuguese, to be distributed among the immigrants from Madeira, who are now becoming rather numerous, and must not be neglected. A few days since the ship William came to anchor in this port, having on board about 190 of these people. We soon learned some-

thing of their history, and it turned out they had all fled from the fierce persecution raised against Dr. Kallej and his followers. This intelligence respecting them produced in our breasts a deep interest in their favour, and we soon after had a group of them, about thirty, at the mission house, where it rejoiced our hearts to show them all the Christian kindness in our power. Four of them remain permanently with us. A second cargo is daily expected. The change produced on the minds of these people through the reading of the scriptures is truly astonishing, and calls for great thankfulness from those who desire to see God's word exalted above human dreams and devices. Oh, how they seem to love their Testaments, for I have seen no bibles without them. They gather in a group of their own accord, and with the greatest solemnity, each in his turn reads a portion,



as if they hungered after the bread of life. Truly God has wrought a great work among them. They inquire strictly before engaging themselves if the person be Protestant or Catholic, as they will have nothing to do with the latter class. But I must close. Fever still clings to me, and since I last wrote I have been of little use. Mr. and Mrs. Law are well.

## HAITI.

Mr. Abbott, of Falmouth, was, at the time of our last advices from Jamaica, on his way to Haiti, having kindly left his home in order to visit our bereaved female friends, and attend for a short time to the congregation there, hoping that permanent help will soon be sent from this country. By letters from Miss Harris we learn that Mrs. Francies has been very seriously ill, but is nearly restored to health. The meetings for worship are regularly held, and continue to be well attended. As far as we can judge, our friends are acting with great prudence, combined with an earnest desire to devote their lives to the spiritual interests of the benighted population around them. The expense of living on the island is, however, found to be greater than had been anticipated: some kinds of provision have become scarce, and prices are rising.

Since the preceding paragraph was in type, we have received from Mr. Abbott a communication dated September 22nd.

I arrived at this place on the 10th inst., and purpose returning to Jamaica by the mail due here on the 29th inst. In giving you the result of my observations and inquiries as to the state and prospects of your mission here, it is unnecessary that I should enter into any description of this town and neighbourhood, or repeat any of those particulars as to the number and character of its inhabitants, or the prevalence and baneful influence of Roman Catholicism, with which you have been made acquainted by our lamented brother Francies. A few points demand attention, and to these I shall now briefly and faithfully refer.

I. The selection of Jacmel, as the site for commencing your mission in this island, was a judicious step, and a more auspicious commencement than our departed brother, aided by our excellent and indefatigable friend Miss Harris, was privileged to make, could not have been anticipated.

In a papistical community—a community taught from childhood to distrust and dislike fair-faced foreigners—our departed brother was, on account of his affable and affectionate demeanour, and his untiring efforts to do good, beloved by many, respected by all, and his death is regarded as a public loss. A successor of a kindred spirit, and such I hope you will soon find, will meet with a hearty welcome, and find a field for extensive usefulness open before him. No man will make way here who is not courteous, patient, plodding, self-denying, and persevering. He who is chosen for this field of labour, must come prepared to contend meekly, yet firmly, with ignorance, superstition, and idolatry, and to

bear frequent repulses and disappointments, without desponding or complaining.

Papacy here appears in its least attractive garb, and its influence amongst the thinking portion of the community at least, is evidently on the decline; it is highly important, therefore, that you should send a missionary here who would not repel such as are disgusted with the absurdities of popery by an indiscreet zeal for proselytism, but who would win their esteem and confidence by unobtrusive and self-sacrificing efforts to promote their spiritual and eternal welfare. It would also be of great advantage to a missionary coming hither to possess some knowledge of the peculiarities of the negro character. Thinking it probable that the Committee may look to Jamaica for a missionary for Haiti, I would remark that I know of no one there, that is moveable, so well suited for this place as brother Dutton.

II. Mrs. Francies, Miss Harris, and Miss Clarke, are very anxious to remain here, carry on the schools, and assist your missionary as far as possible by distributing tracts, which are thankfully received, and by visiting the inhabitants, by most of whom they are cordially welcomed, for the purpose of reading the scriptures, &c., and hope the Committee will sanction their so doing, and afford them some pecuniary assistance, in the event of their failing to obtain a sufficiency from other sources. I have this morning replied to a letter from Mr. R. Foster, of Tottenham, dated August 1, in which he states that the Society of Friends had resolved to assist the school here. I have requested him to consult with you on the subject, and to let our friends

here know whether that assistance will be given if the schools are conducted by Misses Harris and Clarke. In the expectation and hope that he will show you my letter, I will not repeat here what I have written to him. The schools will not, I trust, be abandoned, and they are at present so efficiently conducted that a change of teachers is greatly to be deprecated.

Hoping to hear soon what decision the Committee have come to respecting our friends, and the stations at this place, I will not enlarge on this point.

III. There is one other subject, however, to which I cannot forbear alluding. I mentioned in my last from Jamaica, that the family here had frequently wanted wholesome food, and of the truth of this I have had ample proof during my stay here, while the painful conviction has been forced upon me, that our brother Francis's health became greatly impaired some time prior to his decease by excessive fatigue and the want of a sufficiently nutritious diet, the result of his determination to keep, if possible, his domestic expenditure within the limits prescribed by the Committee.

I have taken special pains to ascertain the prices of the different articles of food, the wages of servants, and other items of expense in housekeeping, and while I admit that the cost of living is less here than in Jamaica, about one-third less, I feel confident that a European mission family, say with two or three children, cannot live, without denying themselves many things necessary to health and comfort, upon £150 per annum exclusive of house-rent.

I have only to add that since brother Francis's death every thing has been done that could be done by our friends here to keep the inquirers after truth together. The services in French are regularly attended to, Miss Harris conducting the devotional parts, and two or three promising native young men reading the scriptures and a sermon at each service. Last sabbath week I preached in English, and last sabbath administered the Lord's supper to the mission family and the only baptized Haitien on this side of the island. Next sabbath I shall (D. V.) bid them farewell.

## CANADA.

### MONTREAL.

Towards the shilling contribution we have received from Mr. Cramp £16 15s. 3d., collected by several friends in and near Montreal. He adds, September 12th,

"I have nothing particular to communicate this time, except that we are deeply involved in debt. Contributions for the Swiss Mission will be most thankfully received. A new number of the Swiss Mission Register will be forwarded by next mail. We are now living

in the college, and are as yet in much confusion, owing to the noise and intrusions of the workmen. Our apartments are very commodious.

We have fourteen students, thirteen of whom are studying for the ministry. Another general student is expected this month.

## HOME PROCEEDINGS.

At the quarterly meeting of the Committee, held on the 7th of October, the condition of the churches in Jamaica having been fully considered, and a statement having been made by the chairman, to the effect that if it should be deemed important, and no other party should be found, Mr. Angus, the secretary, would be willing to undertake a voyage to that island for the sake of making a more full and satisfactory inquiry into their state, it was resolved:—

1. That as the Committee have often recorded their opinion, and still retain it, that highly important services in connexion with the Society might be rendered by a deputation to Jamaica, they rejoice to find that Mr. Angus is willing to undertake this service; and they request him to go as their representative, in order to confer generally with the brethren on questions which have arisen since the independence of the churches, and to make the fullest possible inquiry into their condition.



2. That in the judgment of the Committee it would greatly contribute (under the divine blessing) to the efficiency and success of the deputation, if an associate could be found for Mr. Angus, and having reason to hope that their brother, Mr. Birrell, is not indisposed to give himself also to this service, the Committee affectionately assure him of the gratification they would feel if he should find it consistent with his duties to do so, and of the confidence they would repose in him as their conjoint representative with their esteemed secretary, in this important mission.

Mr. Angus expects to sail on the second instant. During his absence, letters on mission business may be addressed to him, as usual, at the Mission House, Moorgate Street, as they will be opened by those members of the Committee who have undertaken to give attention temporarily to the various duties which ordinarily devolve upon him.

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At the same meeting the following resolutions were passed unanimously in reference to esteemed missionaries recently deceased :—

Resolved,—That this Committee record on their minutes, with sentiments of profound submission to the will of God, and of affection for the memory of their departed brother, the death of the Rev. Thomas Burchell. Called by divine grace to the ministry of the gospel, and, under the influence of Christian zeal, resolving to exercise that ministry among the negro population of Jamaica at a time when they were held in cruel bondage, he was sent to that island as a missionary in the year 1823. His earnest piety, his bold and faithful preaching, his sympathy with the oppressed, and his efforts to mitigate when he could not redress their wrongs, together with his patient endurance of toil and persecution for their sakes, greatly endeared him to the flock which he was instrumental in gathering into the fold of Christ; while his manly sense, his steady judgment, his prudence, decision, and firmness, gave him influence among the churches at large, and qualified him to use it, with personal honour and public advantage. Revisiting his native land to recruit his health, he was not permitted to return to his family and his flock, but fell on sleep in the assured hope of salvation through the blood of the Lamb. The Committee deplore, in his removal, the loss of one of their most distinguished and deservedly honoured missionaries, and offering their Christian sympathy to his bereaved widow and relations, as well as to the church which constituted his pastoral charge, and the brethren amongst whom he lived and laboured, would comfort them, and be themselves comforted, knowing that since for him “to live was Christ, to die is gain.”

Resolved,—That the Committee have heard with emotions of deep sorrow of the decease of the Society's esteemed missionary, E. J. Francies, at Jacmel, in the island of Haiti. In recording this event, the Committee would magnify the grace of God in their departed brother. Converted at an early age, his heart was deeply affected at the condition of the heathen, and after much deliberation he placed himself at the disposal of the Baptist Missionary Society, by whom he was sent to Jamaica in 1839. Diligent, earnest, and successful in his labours in that island, he yet longed for a sphere where the gospel had not reached. When it was determined to undertake a mission to Haiti, Mr. Francies was the first to offer his services, which were cheerfully accepted. Though from the first, affliction deprived him of the aid of the brother sent out with him, he toiled alone with characteristic zeal, till he was seized with the disease which in a few days hurried him to the grave. His course has been short, but useful. He has fallen honourably in the midst of his work, and his death is gain. The Committee offer their affectionate condolence to his sorrowing parents and his bereaved widow and family, while they humbly trust and pray that the Society at large may regard these repeated dispensations as calling for submission to the will of God, and for earnest prayer that others may be raised up to fill the places of beloved brethren who have entered upon their reward.

## JAMAICA.

A few warm friends of the mission having spontaneously made a subscription to enable our deputation to afford some pecuniary aid in cases of peculiar emergency, contributions for this purpose will be thankfully received by S. M. Peto, Esq., 47, Russell Square, London.

## THE SHILLING CONTRIBUTION.

All our friends who have promised an effort in aid of the Shilling Contribution of the Baptist Missionary Society, are requested to send in the amount collected as early as possible. The Committee are anxious to close the account, and ascertain the result.

It is very undesirable that the amounts in hand should be retained till the close of the financial year of the Auxiliaries.

## PORTRAIT OF MR. KNIBB.

We are glad to learn that the proprietors of the mezzotint portrait of Mr. Knibb (by far the most beautiful engraving of him ever published) have just resolved to issue copies of the engraving from the first of December next, for one month, at 2s. 6d. each.

We recommend our Sunday schools and friends generally to avail themselves of this generous offer.

The engraving may be had of any bookseller, and should be inquired for as the mezzotint engraving of William Knibb.

## CORNWALL.

The services of the twenty-sixth anniversary of the auxiliary in this county have just been held, when the cause of the Society was most efficiently advocated by the Rev. Mr. Winter, of Bristol, the Rev. Mr. Jackson, and by various other brethren of our own and other denominations.

Public meetings of the branch societies were held at Penzance, Redruth, Falmouth, Helston, Truro, Grampound, and St. Austle.

At all these places the addresses were highly appropriate and effective, and the lively emotions of zeal pervading each assembly were chastened with the solemnity which becomes the house of God. May the greater prevalence of holy love and self-denying activity in the cause of Christ during the following year, prove that the grace of God, in regard to these meetings, has not

been bestowed in vain. At St. Austle the zeal of some very young friends demands special notice.

The annual meeting of the county auxiliary was held at Truro. The chair was occupied by the pastor, the Rev. Mr. Tuckett. The secretary read the report, from which it appeared that the receipts for the last year amounted to £131 2s. 5d.

The receipts of the branch societies for the present year are not yet ascertained, but it is expected that when made up they will manifest that the zeal of the Cornish churches has increased.

JOSEPH SPASSHATT,

*Secretary.*

*Redruth, Sept. 30th, 1846.*



## UNITED PRAYER.

The following observations have been received from a correspondent in the west of England;—

Believing as I do that there is an intimate connexion between prayer for spiritual blessings and the realization of the things desired and sought, and having seen, with no little pain, the complaints made touching the present condition of the missionary cause, I am induced to suspect that our missionary *prayer-meetings* are not what they *should* be, nay, what they *have* been; and before I had read the language of complaint just referred to, it had struck me that two or three things were wanting to make our meetings for missionary prayer more effectual. May I be allowed to specify then, in part at least, what they are, in the judgment of your correspondent?

They are, as I believe:—

I. Where unions exist, either between different churches in the same denomination or between churches of different denominations, that union exists far less in reality than in supposition, and occasionally unholy feelings occupy the breast. This must be offensive to the divine Spirit.

II. There appears but too little of the *spirit* of prayer. This is indicated by a want of *unction*,—a want of speciality and distinctness as to the immediate object contemplated in a

prayer-meeting for the mission cause, and hence rarely are details heard in public devotion which would both present more vividly to the minds of the worshippers the circumstances and condition of the mission field under its various aspects, and would enable both the leaders and the led in public devotion to wrestle more earnestly with God for the all-important objects sought to be attained by such exercises. *This* defect must also tend to grieve the Spirit.

III. The general aspect of the congregations at our periodical seasons for missionary prayer, especially where unions exist, has been, in the writer's judgment, that to a great and unhappy extent individual Christians *lean on others* to bear the pleasing and solemn burden of intercession: the fact that *each one* is responsible, *each one* concerned, does not, as it appears to the writer, manifest itself. This is unworthy of a right state of heart.

If then, in the judgment of the editor of the *Missionary Herald*, there be any truth or point in these remarks, and they are capable under his (the editor's) hands of amplification or of alteration, perhaps their insertion in a future number of the *Herald* might be of some little use in so good and great a cause.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Merrick, J. ....	June 15 (2 letters) and 30.
		Newbegin, W. ...	July 1.
	CAMEROONS .....	Clarke, J. ....	July 23.
		Merrick, J. ....	July 23.
	CLARENCE .....	Clarke, J. ....	June 22 (2 letters) and 27,
			July 4.
		Sturgeon, T. ....	June 24.
AMERICA .....	BROOKLYN .....	Henderson, A. ....	September 7.
	HALIFAX .....	Harding, T. S. & cors.	September 12.
	MONTREAL .....	Cramp, J. M. ....	September 12.
	NEW YORK .....	Colgate, W. ....	June 10.
		Henderson, A. ....	August 12.
		Wyckoff, W. H. ...	September 12.
ASIA .....	CALCUTTA .....	Thomas, J. ....	August 7.
		Wenger, J. ....	August 7.
	COLOMBO .....	Davies, J. ....	August 14.
		Lewis, C. B. ....	August 15.
	DINAGEPORE .....	Smylie, H. ...	June 18.



£ s. d.		STAFFORDSHIRE.		£ s. d.		Hull—		£ s. d.	
Honiton—						Harwood, James, Esq.	5	0	0
Collections.....	2 9 1	Bilston—				Millwood—			
Contributions .....	1 11 0	Collection .....	7	12	0	Collection .....	1	11	0
Torrington—		Contributions .....	0	5	3	Milne's Bridge—			
A Friend, by Mr. C.		Do., Sunday School	1	2	9	Collection .....	4	13	9
Veysey .....	4 0 0					Pole Moor—			
Upottery—		SUFFOLK.				Collection .....	2	2	10
Collection .....	2 1 6	SUFFOLK, by Mr. S. H.				Contributions .....	2	3	1
		Cowell, on account ...	50	0	0	Salendine Nook—			
DORSETSHIRE.						Collection .....	5	2	6
Lyme Regis .....	2 13 3	SURREY.				Female Association...	12	16	1
		Mitcham, by Mrs. Pratt	1	5	0	Sheffield—			
DURHAM.						Friends, by Joseph			
South Shields—		SUSSEX.				Sturge, Esq., for			
McKay, Mr. H.....	10 0 0	SUSSEX, by Mr. W. But-				the Misses Knibb's			
		ton, on account.....	50	0	0	School .....	12	0	0
KENT.									
Crayford—		WARWICKSHIRE.				SOUTH WALES.			
Sunday School .....	2 6 10	Birmingham, &c., by				GLAMORGANSHIRE.			
Greenwich, London Street—		Mr. J. H. Hopkins,				Merthyr, Zion Chapel—			
Collection .....	2 10 0	on account.....	47	4	9	Collection .....	5	8	3
						Contributions .....	2	14	1
LANCASHIRE.		WILTSHIRE.				Neath—			
Burnley—		Bromham and Sandy Lane—				Contributions, addi-			
Collections.....	15 0 0	Contributions .....	3	4	8	tional .....	0	6	10
Cloughfold—									
Collection .....	11 1 5	WORCESTERSHIRE.				MONMOUTHSHIRE.			
Colne—		Astwood—				MONMOUTHSHIRE, by			
Collection .....	10 10 0	Collection .....	6	4	0	Rev. D. R. Stephen...	24	2	7
Coniston—		Contributions .....	6	16	11	Bassaleg, Bethesda—			
Collection .....	0 15 0	Worcester—				Collection .....	1	4	8
Haslingden—		Collections.....	24	0	3	Contributions .....	2	10	0
Pleasant Street—		Contributions .....	25	1	0	Twyn Gwyn—			
Collection .....	10 18 10					Collection .....	1	10	0
Ebenezer Chapel—		YORKSHIRE.							
Collection .....	4 3 6	Bingley--				IRELAND.			
Liverpool—		Sunday School .....	0	5	0	Cork—			
Houghton, John, Esq.	50 0 0	Bradford—				Collection .....	5	2	1
		Collections—				Contributions .....	5	0	0
NORTHAMPTONSHIRE.		Public Meeting ...	10	1	4	Tralee—			
Stanwick—		First Church.....	17	12	8	Collection, Indepen-			
Collection (in part) ...	1 13 4	Second Church .....	12	16	8	dent Chapel .....	1	16	0
Contributions .....	1 17 6	Briggs, Master, don...	0	10	0	Youghal—			
Do., Sunday School	1 3 0					Contributions .....	0	15	0

Contributions from Braintree sent too late for the last Annual Report, but belonging to last year:—

£ s. d.		£ s. d.		£ s. d.	
Collections.....	20 0 6	* Dawson, Mr. Joseph	1 0 0	Collected by—	
Craig, Mrs.....	2 2 0	Hart, Miss.....	0 10 0	Hart's, Miss, Young La-	
* Challis, Mr. William	1 0 0	Boxes by—		dies, for Done .....	0 10 0
		Bentall, Miss .....	0 7 0	Rees, Miss, for do.....	0 10 0
* These names are inserted		Rees, Miss.....	0 11 1		
from other places, and are now		Boosey's, Miss, Young			
connected with Braintree.		Ladies.....	0 4 8		26 15 3

## CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to  
October 12, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		£ s. d.		£ s. d.	
	£ s. d.	Hackney.....	36 17 0	Shakspeare's Walk .....	1 3 6
2 Corinthians ix. 6....	5 0 0	Islington Green .....	11 2 6	Shoreditch, Providence	
Groser, Mr. W. J.,		Lambeth, Regent Street,		Chapel .....	2 10 0
Collected by .....	1 2 0	Sunday School, one			
		shilling from each class	1 11 6		



	£	s.	d.		£	s.	d.		£	s.	d.
DEVONSHIRE.				NORTHUMBERLAND.				Rishworth.....			
Culmstock.....	1	3	0	Broomley.....	1	11	0	Newcastle.....	1	7	0
Devonport, Morice Sq.,				Newcastle, Tuthill				Sowerby.....	2	0	0
Sunday School.....	0	7	6	Stairs.....	14	4	0	NORTH WALES.			
Torrington.....	5	0	0	NOTTINGHAMSHIRE.				ANGLESEA.			
DORSETSHIRE.				Collingham.....				Llanfair.....			
Dorchester.....	4	0	0	SHROPSHIRE.				2 2 0			
DURHAM.				Snailbeach.....				SOUTH WALES.			
Bedlington.....	0	5	0	SOMERSETSHIRE.				CARMARTHENSHIRE..			
Hamsterley.....	1	3	6	Bristol, by Mrs. Haw-				Cwmfelin.....			
ESSEX.				kins.....				2 1 0			
Langham.....	5	0	0	Cheddar.....				GLAMORGANSHIRE.			
Loughton.....	4	9	0	Taunton.....				Ararat, near Cardiff.....			
GLOUCESTERSHIRE.				Watchet.....				3 3 0			
Campden.....	3	0	6	STAFFORDSHIRE.				MONMOUTHSHIRE.			
Naunton and Guiting...	5	8	0	Walsall—				Llanthewy.....			
HAMPSHIRE.				Sunday School.....				3 0 0			
Lockerley.....	1	10	0	SURREY.				PEMBROKESHIRE.			
Newport, I. W.....	2	11	0	Brixton Hill, Salem				Blaenllyn.....			
Romsey.....	3	10	0	Chapel.....				2 10 0			
HERTFORDSHIRE.				SUSSEX.				Blaenywaun.....			
Markyate Street.....	2	3	5	Battle.....				2 6 4			
LANCASHIRE.				WARWICKSHIRE.				Caersalem.....			
Burnley.....	3	0	0	Rugby.....				2 10 6			
Liverpool, Pembroke				WILTSHIRE.				Fishguard.....			
Street.....	21	5	6	Corsham.....				3 4 3			
LEICESTERSHIRE.				Devizes and Bromham				Soar.....			
Arnsby.....	4	11	0	Malnesbury.....				1 3 0			
NORTHAMPTONSHIRE.				Semley.....				Tabor.....			
Clipstone.....	9	0	0	WORCESTERSHIRE.				1 4 2			
				Worcester.....				Trefdraith.....			
				13 18 9				1 16 0			
				YORKSHIRE.				SCOTLAND.			
				Golcar.....				Arbroath.....			
				Hull, Salthouse Lane...				1 0 0			
				4 10 7				Dunfermline.....			
				5 0 0				2 17 8			
								Edinburgh, Drummond			
								Street.....			
								1 0 0			
								Leith, Preaching Station			
								0 10 0			
								St. Andrews.....			
								1 17 6			
								IRELAND.			
								Omagh, &c.....			
								5 0 0			
								FOREIGN.			
								CANADA.			
								Bytown.....			
								2 0 0			
								Cornwall...			
								1 0 9			
								16 2 2			
								16 15 3			
								Osnabrock... 1 5 6			
								Currency.			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

# IRISH CHRONICLE.

## SYMPATHY IS GOOD, BUT HELP IS BETTER.

At the risk of seeming to be too importunate, we must again press the dreadful condition of the Irish people on the serious attention of our readers. Sometimes indeed, the frequent repetition of a topic, however important, tends to produce indifference. Even the sympathy of tender, kind-hearted, persons is sometimes checked by the unceasing recital of suffering, though it be very deep and appalling. But the calamity which Providence has brought upon Ireland is so terrible, and its consequences to the great mass of her poverty-stricken population are so fearful, as to place the case beyond the possibility of our becoming indifferent. If the cry for bread is now incessant, and the appeal for succour is repeated again and again; every one feels it is not the fabled cry of wolf! wolf! The distress is so wide and dreadful, that it is exceedingly difficult for those who do not see it, to form a just conception of its character and extent.

If it were only for the purpose of affording relief to our agents, whose hearts are wrung by the misery which stalks all around, by giving them the opportunity of pouring out their grief; we cannot refrain from publishing a few extracts from their more recent letters. But it may serve another purpose to do so. In addition to the public accounts of the condition of Ireland, our friends may wish to hear what the agents on the spot have to say, ere they place any fresh contributions at the disposal of the Relief Committee.

Mr. M'CARTHY writes on the 17th inst. from Kilbeggan, as follows:—

"It is quite evident the hand of God has fallen heavily on the people of Ireland. For what reason we cannot accurately determine. It may be for the almost general rejection of his word. This is not so much the question, as what is to be done. The people are suffering. Thousands are starving! Men, women, and children, are without subsistence. They are daily coming to my door, and making the most pitiable and heart-rending lamentations. Withhold your hand, and turn a deaf ear to their cry, is impossible. But what is one among so many? It is useless to multiply words to make known the true state of the case. Can any thing be done, on your side of the water, to lessen their present wretchedness?"

Mr. BERRY of Abbeyleix, in a letter dated the 15th, remarks:—

"We are almost in a state of stupefaction here. We know not what a day may bring forth. The potatoes, bad as they are, have been nearly all consumed. Hunger, destitution, and misery prevail. For the last fortnight, from two to three men have been supported by each farmer and shopkeeper. Here inland, we are worse off than in the seaports. May the Lord preserve us!"

The accounts from other districts are equally deplorable. Mr. HAMILTON, of Ballina, observes:—

"With regard to the poor, I do not know how I shall be able to bear the cries of distress I am obliged to listen to every day. Several of our own people find it difficult to procure one wretched meal in the day. My wife and I have slept but little this past week, on account of the number that come to tell us their distress. There was no Indian meal this last fortnight. Nearly half of the children in our school have been obliged to go into the workhouse, which is now so full, that it can hold no more."

Comment on these statements is surely unnecessary. That all our readers will sympathise with millions of their fellow subjects plunged into the very depths of poverty and woe, we fully believe. But this will not save them from famine and death. They will be grateful for your sympathy. But for timely succour, which may save them and their little ones from perishing, the blessing of those who were ready to perish will come upon you. A collection at the Lord's table or one in our congregations generally, might enable our agents to provide, first for the members of our little churches and the scholars in the schools, and then to extend it to others in their immediate locality, according to their best judgment, "until the calamity be overpast." And these devoted men, while distributing temporal food, will not forget to hold out the bread of life at the same time. And who can tell how much the great purpose of the mission may be advanced thereby!



Amidst the details of the distress now next to being universal in Ireland, and which naturally occupy a considerable pace in the correspondence of the agents, we have some encouraging accounts of the progress of the truth. PAT. BRENNAN, in his monthly letter for September, gives some instances of the want of the temporal bread producing a desire for

#### THE BREAD OF LIFE.

I am happy to be able to say that there are some poor to be met with who are reading the word of God very carefully. I was recently returning from inspecting the school at C— and met with a man to whom I gave a testament a short time ago. He told me the reading of it had given him great comfort. Convinced that though the priest could not forgive sin, and that purgatory could not purge away its remains, he had found, from the book, the way of pardon by Jesus Christ.

About six weeks ago, I met with two soldiers walking near my house. I got into conversation with them about reading the scriptures. They paid great attention, and when they were leaving I gave them some tracts. To my great delight, they came to me the next day to have some more conversation. The Lord's day following they came to chapel. They have invited me to the barrack, and promised to get some of their comrades to hear me.

The state of the schools in the various districts is reported as highly encouraging. They are a very important part of the agency. Through the schools belonging to all the evangelic bodies labouring in Ireland, we mainly owe the withdrawal, by the hierarchy, of the prohibition from reading the Douay version of the scriptures. And by them, as a means, we can secure the advantage thus given of distributing the truth more widely. The Committee have recently endeavoured to increase their efficiency. This has occasioned considerable outlay; but it is an outlay not only unavoidable, but one which all must approve. The following extract from RICHARD MOORE's letter of September last, being confirmed by similar testimony from other districts, will give a general idea of the usefulness of this part of the agency employed in Ireland:—

I am just returned from my inspection of the schools. They are tolerably well attended, and the children are greatly increasing in knowledge. They commit large portions of scripture to memory; and we may add, that it is not likely that it will be forgotten, or that the knowledge thus gained of the contents of the sacred volume will be finally ineffective or lost.

#### INQUIRY, INSTEAD OF BLIND CREDULITY.

On returning from this inspection, I met with a young man who had often argued with me in favour of the Romish faith. I had my bible in my hand, and we sat down on the road-side. The deeper we got into the exhibition of heavenly truth, the more he liked what I read and explained. We went into a house that was not far off, where we spent the evening. On parting he acknowledged that the blood of Jesus Christ was all-sufficient for the salvation of the soul.

Indeed, the number of the Romanists who are thirsting for the word of life, is increasing. On every side they hail my appearance, and often surround me anxiously inquiring. On a recent occasion I was conversing with a considerable number, when one attempted to defend the doctrines of the Romish church. I asked him how long he had been in the habit of attending to what his church taught him; "More than fifty years," was his reply. Can you tell me, I inquired, how a poor sinner can be saved? He was silent for some time, and then referred to good works. On this I spoke to them all. Here is a man who has been attending to the teaching of the church for fifty years, and cannot now give a good account of how he is to be saved. Those fifty years have been badly spent surely. In five minutes I can show you, out of this book, how God can be just, and yet the justifier of all who believe in Christ. One of them came to me afterwards, and conversed with me on these subjects, and assured me if he could be sure the way I described was the way God had appointed, he would never bow to priest any more. I tried to remove one difficulty after another, and then left him in the hands of Him who can perfect the good work wherever it is begun. I continue to receive numerous invitations from Romanists to visit them and their families.

It is very natural that an intelligent people, like the Irish, should be anxious to discover, if possible, the reason why God has laid his hand so heavily upon them. This leads them to what JOHN MONAGHAN describes in the following extract from his letter of Sept. 18, and strongly suggests the propriety of making this visitation the subject of an affectionate and earnest address to the people generally. A good, suitable, kindly written tract on this subject would, without doubt, be eminently useful just now.

I am happy to say that at present the people, particularly the Romanists, seem to value and to delight in reading the scriptures more than ever. Some indeed read them in order to ascertain if the famine of food, that now stares them in the face, has been therein foretold; whilst others more wisely read the consoling truths of the gospel, and freely con-



fess that it is for their disobedience against God, and their neglect of his sacred word, that this affliction has now fallen upon themselves and their children.

#### SOMETHING UNUSUAL.

In a house where I called a few days since, I met a man engaged in reading the first chapter of Joel to several others, all Romanists. As soon as I entered, one of them said, "Give this man the book, he will read and explain it for us." I read many portions to show that God afflicted men to do them good, and bring them to repentance, and that they would turn to him for mercy. Here a poor aged man replied, "For ten years I have strictly attended to my duties in order to please God, yet he has no mercy on me. He has taken away all my years' provender, as well as that of my wickedest neighbours." This charge against God, which is not common with the people, led us all to a lengthened conversation on the fallen and depraved state of the human heart, and the necessity of our natural mind being renewed. On this all present acknowledged the truth of what had been said, and the poor old man seemed to feel the impropriety of what he had spoken, for he clasped his hands together and looking up, prayed that God would forgive the wicked language he had used respecting his name.

#### ENMITY AND PREJUDICE CONQUERED.

A Romanist who lives convenient to the school at C—— has, for many years, shown the greatest opposition to the truth. He was continually going about among his neighbours reading a controversial book, and cautioning them against the bible, stating that its doctrines were heretical, and contrary to those of the catholic church. Some months ago, when I was visiting the school mentioned above, the mistress, seeing this man go by, invited him in, saying, that the reader was then in the school, and that he would have a good opportunity of objecting to what he did not like. The invitation was accepted, and he came in with displeasure evidently on his countenance.

While I was examining the children, he sat and listened most attentively. Observing that his manner changed while this was going on, I bade the children to their seats, and read many scriptures, showing man's natural state, the need of divine grace, and the nature of justification before God through Christ. He listened with deep attention, and never spoke a word of contradiction. On leaving, he parted with us in a friendly manner, and expressed his satisfaction with what he had heard.

In about a month afterwards he called upon the mistress, telling her that since he heard the scriptures, the bible appeared in another light; that his heart was smitten for his past conduct, but he hoped God would pardon him, for he had done it ignorantly. *He then besought her to get a bible for him, adding, that he now believed it to be the word*

*of God, and that he felt it to be his duty to read it for himself and his family.*

Surely the word does not return void, and is spreading. In all my engagements among the people, I generally find them willing to hear, and they make such inquiries about it, and for religious instruction, as show that it is making an impression on their minds.

It is to be expected that any active and successful exertions to spread the truth, will excite strong opposition. Indeed, the energy and extent of that opposition, is a proof of the efficiency of these efforts; and it is encouraging to know that it does not silence inquiry; on the contrary, it is a stimulus. Our attention has been called to this sign of the times by a letter of THOS. COOKE'S, dated Sept. 21, from which we extract a few lines referring to this subject.

#### OPPOSITION EXCITES INQUIRY.

We had a delightful meeting yesterday. Our prayers, and hymns, and expounding the scriptures, were truly refreshing. Those inquiring Romanists, of whom I spoke to you, were there. They were not simply affected; they were bathed in tears. The almost indescribable opposition of the priests, through the surrounding district, is serving the cause. *The meetings increase at all my stations; and the people are giving up their usual arguments against reading the word of God.*

#### AN AFFECTING APPEAL.

The committee, and all sympathising friends in England, will be glad to hear of the readiness which the people display, to hear and read the word. Oh that the Lord may give them a heart, as well as the means, to employ persons to teach the thousands which I cannot reach, and would willingly receive them, and the gospel message. They are perishing for lack of knowledge. They cannot be well met by any other class of agents.

I hope you have not forgot [this is to his superintendent] the great distress and hunger among some of our friends at Easky, which exists at this present moment. They must not be suffered to die of hunger. Two pounds of money would alleviate their distress, and prevent starvation; *and would do more good to those who are without, who would thus see our love for each other, than a whole volume of dry words!* You must not wait for an answer from the committee. Write, and tell me what I must do.

Desirous of producing the evidences of the usefulness of the different agencies employed in Ireland, that our readers may have before them, from time to time, illustrations of the Society's operations, we take, from W. M'ADAM's letter of September 21, a few examples, showing

## THE WORKING OF THE SCHOOLS.

On the 3rd inst. I visited the school at C——, which is indeed in a flourishing condition, owing to the assiduousness of the teacher, notwithstanding it is strongly opposed both by minister and priest. After the school was dismissed, I was delighted to see some girls return again to read part of the Old Testament. On inquiry I found this was often the case. They take great delight in reading the wonderful works of God. The good seed thus sown, will spring up by and bye to the divine honour and glory.

On the 4th I went on to B——, and went into a smith's shop, and had some salutary converse with those present about the goodness and mercy of God, as manifested in

the gift of his beloved Son, through whom we have redemption and the forgiveness of sins. To one in particular, I pointed out the danger of putting any trust or confidence in man, or the sons of men, and repeated several texts to prove what I had said. He spoke of his little daughter, who could read very well, he said; *and he begged me to get a bible for her, that she might read about the great God to the family.* I gave one to her, and he and his wife returned me many hearty thanks for the gift.

The people are all deeply affected by the signs of the times, and they generally attribute the distress to their sinfulness. They readily receive tracts, and are much disposed to serious conversation, and seem more anxious for the bread of life.

## POSTSCRIPT.

The winter is now approaching, and we beg our friends who so kindly help us in the way of clothing, to do so as soon as they conveniently can. The schools, and the poor members, need such help more than ever. Scarcity of food will fearfully aggravate the severity of winter. Assistance offered in good time greatly enhances its value. It is doubly useful. May we also request the favour of being apprised, *by post*, of the transmission of parcels for Ireland. The donors are then known, and regularity is ensured both in forwarding the articles, as well as in acknowledging their receipt.

\*\* Receipts on account of the Relief Fund, will be acknowledged in the next Chronicle.

## CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Colechester W. Blacklock, Esq., by Rev.				Bugbrook—collection.....	3	7	4
Mr. Francis.....	10	0	0	Moiety of weekly subscriptions	3	2	8
Dungannon—the church.....	2	10	0	(2 years).....			
Stanwick.....	0	15	0	Clipstone—collection.....			4 16 0
Torrington.....	3	0	0	London—annual subscription by Col-			
Maidstone—Mr. Wagborne.....	1	0	0	lector.....			29 17 6
Madras—Major Russell.....	5	0	0	"    Mr. Swinstead.....			1 1 0
Fletwick—collected by Mrs. Goodman.....	2	15	0	"    Mrs. Cozens and friends for Con-			
Moulton—collection.....	1	10	0	lig school.....			10 0 0
St. Alban's—collection and subscriptions	12	10	10	Hemel Hempstead and Boxmoor.....			5 18 9
Luton.....do.....do.....	11	11	6	Kettering—collection after lectures.....			5 0 0
Brayfield—Miss York.....	0	10	0	Northampton—collections and subscrip-			
Paignton—contributions.....	3	6	0	tions.....			17 6 2

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